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This intermediate-level reader in Moroccan Arabic is designed to provide (1) a text which will be articulatable with a basic course, (2) natural language in "advanced colloquial" rather than a literary style, and (3) material which is culturally insightful. The cultural aspects represented are those of inter-personal relationships, portraying a typical generation-gap situation. Each lesson consists of pre-drill sentences, text, notes, and questions and other drills. Translations of the pre-drills are at the back of the book. All Arabic material is written in phonemic transcription. The first seven texts of this volume are given in Arabic script in the beginning of the companion volume, "Moroccan Arabic Intermediate Reader, Part II." AL 002 081. (AMM)

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التِّلاوة المُعبّرة

باللّهجة المغربية الدارجة

MOROCCAN ARABIC

INTERMEDIATE READER

لمحمّد والي علمي

Wali A. Alami

AL 002 041

MOROCCAN ARABIC
INTERMEDIATE READER

by
Wali A. Alami

Edited and with an introduction by

Carleton T. Hodge

Part I

Prepared under the auspices of the U.S. Office
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Intensive Language Training Center
Indiana University
Bloomington
1969

Preface

This Moroccan Arabic reader is one of a series of texts originally inspired by the needs of the Peace Corps. Both a basic course (Scholes, Alami 1966a) and an intermediate reader (Scholes, Alami 1966b) were written under Peace Corps auspices. It was hoped that both of these could be thoroughly revised and put into final form. A revised version of the first, pre-speech, part of the basic course has been prepared (Migliazza-Alami 1966), but the active phase has not been worked on further.

When application was made to the U.S. Office of Education for funds with which to prepare an intermediate reader, it was intended to use the Scholes-Alami text (1966b) as a beginning, to be revised and expanded. This was not done, and the present volume is completely new.

All of the texts and drills were written by Mr. Alami, under the general direction of the editor. The latter has furnished the introduction.

Carleton T. Hodge

Note

This is a preliminary edition. Corrections are in progress by the authors, and suggestions from others are welcomed.

Introduction

The Report of the Conference on Neglected Languages, held under the auspices of the Modern Language Association of America and the U.S. Office of Education, March 27-28, 1961, listed Arabic, both literary ('contemporary' is the term used in the report) and colloquial among the languages of high priority (Fife-Nielsen 1961.16). The Arabic dialects of North Africa were here subsumed under 'Maghrebi'. Since that time there has been considerable effort expended to provide materials in these dialects. The present work is part of this continuing program.

The above report also listed the types of language materials recommended for preparation, with priorities given (18-21). The second highest priority, item a, is:

> 'All learning tools beyond the basic level essential to help the learner achieve competence in the aural and visual use of the target language or to make the transition from the use of learner's materials to the direct use of sources in the target language.'

Of these items (listed on 19) 'readers' were given first, presumably as of higher priority.

The implementation of the National Defense Education Act has seen numerous 'readers' in many languages. Most of these have been of a fairly conventional type, being selections from written texts. An apparently neglected section of the above report is the article on 'Tools for the acquisition of a second language' by Austin E. Fife (86-98). Fife's remarks on 'readers' are well worth quoting:

> '"Readers" are usually thought of after basic courses. Certainly we need readers of graded difficulty and with variety in subject matter to meet the needs of students at given levels of competence, to reflect the variety of the target culture and the varying needs of specialists who are learning the target language for sundry purposes. Too often at this level the language as an audio-lingual vehicle is lost sight of. Certainly at the so-called intermediate levels of study we need to think

> more than we ever have before of audio-lingual materials, or of texts supplemented by lecture materials and materials designed to be used for exercises in oral comprehension. Materials for advanced listening, together with intermediate and advanced conversational drills and exercises, are also needed.

The accompanying 'reader' is, I trust, more in line with what Fife had in mind than many others. The object is threefold: 1) to provide a text which will be articulatable with a basic course; 2) to give natural language--advanced colloquial, so to speak, not a literary style; 3) to furnish material which is culturally insightful.

The first aim is in some respects the hardest to fulfil. True articulation of intermediate materials cannot be achieved until a completely acceptable basic course is available. There exist at least four recent basic courses, none of which is wholly satisfactory (Sa'id 1955; Smith 1965; Harrell, Abu-Talib, Carroll 1965; Scholes, Alami 1966a, part one replaced by Migliazza-Alami 1966). The present work assumes that the reader has been through the Harrell text or its equivalent. It has long been the conviction of the present writer that materials to be used immediately following the completion of a basic course must be written specifically for this purpose. This may not be true of certain basic courses in specific languages, but as a general rule it is believed to be valid, particularly for the less usual languages. Basic courses in these are not apt to prepare the student to plunge into ordinary literary material. The gap between must be filled. This gap may be in structure, vocabulary, style, etc. It is the further conviction of the writer that the material written for this purpose needs to be comprehensive in its cultural coverage (see point 3 below). It must provide the setting in which materials lifted out of the culture (as books, articles, etc.) may be understood.

It is also assumed that the user of the present reader has at hand several standard references. The first is Harrell's grammar (1962). This work has reduced the necessity for many notes, and explanations to the texts are largely semantic rather than grammatical. It is, however, expected that the available dictionaries will be used when necessary (Harrell, Abu-Talib 1966; Sobelman, Harrell 1963; Wehr 1961). It is hoped that the notes, as well as the translations of Part I pre-drills, will keep dictionary use to a minimum. An effort has been made in the notes to explain Arabic words in Arabic in order to reduce the use of English, including bilingual dictionaries.

The second aim, the use of natural language, is closely related to the problem of articulation. Interestingly enough, when there is close adherence to a principle of naturalness, the texts serve better as audio-lingual material (à la Fife above quoted). Each text is preceded by a conversational pre-drill, the purpose of which is to introduce both the vocabulary and structures met in the text. Part I has in addition translations of these pre-drills, to reduce student dependence on speaker or dictionary. Questions are included after the notes to help stimulate audio-lingual use of the materials. If so desired, the texts may be used as comprehension exercises following the pre-drill (that is, they can be read by the speaker or played on the tape before the student has looked at the printed text, with appropriate checks made on the student's understanding).

The use of Arabic script for Part II is intended to enhance rather than detract from the naturalness. The conventions used--sometimes approximating classical Arabic spellings--are representative of those used by Moroccans in writing colloquial Arabic. No introduction to the script is given, as several adequate ones already exist. In order to provide a bridge between such Arabic script as the reader may be familiar with and that here used, an Arabic version of the first seven pre-drills is given. As this is also given in transcription, the student may study these before beginning Part II.

The third aim, to provide material which is culturally insightful, sounds trite. It has been the purpose of more language texts than one can count. It is hoped that the approach used here will furnish insights which will prove valuable to the person interested in interacting with members of the Moroccan culture.

The basic concept behind the present reader is that of 'cultural vignettes'. If one has an overall cultural view, one may undertake to give 'samples' of each facet of the culture. These 'samples' represent incidents, ordinary everyday characteristic happenings. The text which embodies this sample may be narrative, conversation, description, or all combined. None of the texts is to be a generalized description—a discussion of custom, geography, etc. Each is to be typical, not comprehensive.

In order to furnish even representative vignettes of the different facets of culture would entail a reader running to thousands of pages. It would be necessary to have first a complete cultural outline which could then be systematically followed. This would give what may be termed minimal representative coverage. In the absence of such an outline, the editor of this and other intermediate readers being prepared at the Center has referred the authors of these to the cultural map developed by Edward T. Hall and others at the Foreign Service Institute and published by Hall in his Silent Language (218-225). This is a provocative chart, one which can be used to stimulate the thinking of writers who may have little or no anthropological awareness.

Judged against such an ideal—rough though the latter be—the present work can only be described as a fragment. The editor feels that it is a true reflection of the vignette concept but within the limits of time and space can only be a small part of what may be written. Due to the manner of its execution—two major parts, each consisting of a group of related texts—its scope is not as broad as completely isolated texts would have furnished. It is felt, however, that the added understanding developed by such connected texts outweighs this apparent disadvantage.

Obviously any literature or other written records from a culture reflect aspects of that culture. A comprehensive culture-oriented reader would include samples of all sorts. In making a short reader such as the present one, a choice must be made as to what aspects of the culture are to be represented. The choice here has been that of inter-personal relationships. Part I, for example, is meant to portray a typical generation-gap situation. The development of this theme brings in other cultural features, as does the theme of Part II. Such vignettes are meant to immerse the reader in a real-life kind of situation, to help him think like the Moroccans who are represented.

In a speech area where there is a great deal of literary production, such vignettes may be found ready-made. Even literature, however, has its drawbacks, as there is a purpose to it over and above the presentation of life as it is, an ulterior motive. Here the motive is to present pictures of life, nothing more. (A previous intermediate reader--Scholes, Alami 1966b--has a number of short isolated texts and may be used as a supplement to this reader, Part III, by those who want some additional material.)

It is hoped that this approach, that of overall cultural representation, will find favor with future reader-writers and that we will eventually have a culturally comprehensive Moroccan Arabic reader.

Each lesson of Part I consists of five parts: 1. Pre-drill sentences; 2. Translation of pre-drill sentences; 3. Text; 4. Notes; 5. Questions and other drill. In Part II there are no translations (2). The actual order in Part I is somewhat different: The pre-drill and texts of the lessons are given seriatim, followed by all of the notes and questions, the translations being given at the end of the volume. The position of the last is to reduce reliance upon them. They are there for reference, but every effort should be made to keep classroom work as well as individual study in Arabic.

In Part II each lesson is given in its entirety (pre-drill, text, notes, questions).

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map 218-225.

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Table of Contents

Part I The Story of Rashid

1A Introduction 1
Notes 51
Pre-drill translation 79
Script Volume II

1B Rashid's father 3
Notes 51
Pre-drill translation 80
Script Volume II

1C Rashid's early life (1) 5
Notes 53
Pre-drill translation 81
Script Volume II

1D Rashid's early life (2) 7
Notes 53
Pre-drill translation 82
Script Volume II

1E Rashid's early life (3) 9
Notes 55
Pre-drill translation 83
Script Volume II

2A Rashid and his family 11
Notes 57
Pre-drill translation 84
Script Volume II

2B Rashid's diary (1) 14
Notes 58
Pre-drill translation 86
Script Volume II

2C Rashid's diary (2) 17
Notes 59
Pre-drill translation 88

2D Rashid's diary (3) 19
Notes 60
Pre-drill translation 89

2E Rashid's diary (4) 22
Notes 62
Pre-drill translation 91

2F Rashid's diary (5) 25
Notes 63
Pre-drill translation 92

3A Comments on Rashid's diary 28
Notes 65
Pre-drill translation 94

3B The doctor continues his comments 30
Notes 66
Pre-drill translation 96

3C Rashid at summer camp 33
Notes 67
Pre-drill translation 98

3D En route to Ifran 36
Notes 68
Pre-drill translation 100

4A Back from the camp 39
Notes 71
Pre-drill translation 102

4B The doctor and Rashid's father (1) 42
Notes 73
Pre-drill translation 104

4C The doctor and Rashid's father (2) 45
Notes 75
Pre-drill translation 106

4D Rashid's father at the doctor's house 48
Notes 77
Pre-drill translation 108

Text A

--qalu li Rašid tbarkallah HaSSal ^{c}al lbakaloria had l^{c}am!

--yyih, nžaH u rah farHan la huwa wala bbah.

--šgad ya^{c}mal daba?

--iwa sma^{c}t b.lli gad ydxol l.lqism lbidagoži..., waqila bga ywalli ustad.

--maši qbiH. šHal f^{c}amru daba?

--tmanTaš l^{c}am b.DDabT.

--wliyyid nžib tbarkallah, u dki.

--llah ya waddi!!

--xlaq Hdaya gir lbariH; ddunya bHal lmanaam.

Chapter I

Text A

Moqaddimat Hayaat Rašiid

Rašiid šaabb Candu tminTaš l^{c}am. had l^{c}am HaSSal ^{c}al lbakaloria dyalu, u kaysta^{c}idd baš yadxol l-lžaami^{c}a. ^{c}andu minHa mil lwizaara baš ydxol l-lqism lbidagoži f-RRbaT, Hit kayfaDDal ykun ustaad.

had ššaabb lli gadi nHki l-kum lHayat dyalu xlaq Hdaya mnayn kunt ana brasi kandras f-ttaanawi.

milli kanat ^{c}andu xams sniin, u dxal l-lmadrasa, u huwa mnayn kayži l-DDaar, kaybda y^{c}mal bHal lmu^{c}allim dyalu; kayuqaf qbalat bbah u yimmah, u xutu SSgar, u Hatta yla kanu ši nas uxrin f-DDar, u ybda za^{c}ma kayqarrihum dak šši lli ora huwa. ubbah kayfraH uyqol l-yimmah: 'had luliyyid gadi ykun muHaaDir kbir f-lžaami^{c}a.

u daba gadi n^{c}Tikum naDra ^{c}al lHayat d-had ššaabb Rašiid milli xlaq Hdaya, hadi tmanTaš l^{c}am, bHal lmanaam.

Text B

--gir lbariH wana u bbaH ^{c}zara ma kantfarquš, dima kansafru bzuž u...; ssi ^{c}omar ražul Tiyyib, milli kunna drari Sgar, ^{c}ammru ma tbaddal.

--ssi ^{c}umar uld ^{c}a'ila, llah ya waddi.

--Hatta dak ssiyda mratu mskina bint nnasi u mazala Sgira.

--bint min hiya?

--llah ya waddi! bint lHaž MoHammad lbard^{c}i.

--iyyih, qbal ma ddzuwwaž kanat katqra f.lmadrasa d.šša^{c}b.

--wa gir ši yyam qlila u xlaS yallah kat^{c}raf tktab smiyytha b.lkašfa.

--wa ara u kan; hadak waqt u hada waqt; lla yhannik f.had ssa^{c}a, ^{c}andi mu^{c}id m^{c}a ssi ^{c}omar f.lqahwa, nšufak min ba^{c}d.

--il lliqa.

bban Rašiid

Text B

bban Rašiid kan Sdiqi min qbal ma ydzuwwaž. umnin ža y^{c}mal l^{c}urs, ma Htašši ystad^{c}ini; xamsTaš lyum qbal mal l^{c}urs ma kunnas kantfarqu, u kan ma kaydir lxayT flibra Hatta kaystašar m^{c}aya, wila ma ttafaqnaš kaybaddal naDaru; hadi daba tsa^{c}Taš l^{c}am. sana min baCd, xlaq luliyyid Rašiid. kadalik HDart nhar ssbu^c, u kunt waqaf waqt ssmiyya bHal yla kunt ^{c}ammu aw xalu.- ddinya Bhal lmanaam, hadi tmanTaš l-sana!! wa ma ^{c}linaši; lmuhimm ana HaSSalt ^{c}la minHa baš nmši ntxaSSaS f-lxaariž; hadik ssa^{c}a Rašiid kanat ^{c}andu rab^{c}a sniin. giyyabt talt sniin f-lxaariž, u mnin rža^{c}t l-bladi žbart Rašiid tbarak ḻ̣ḻ̣ah, walla ^{c}azri, kaywSalli taHt baTi, u bbah farHan bih kaygolli: "tbarak ḻ̣ḻ̣ah wliyyid ḏki u nžiib, u hnak galli bbah" milli kayži mal lmadrasa kaybgi ydir bHal lmu^{c}allim dyalu u kaydba yqarrihum ddurus dyalu f-DDar.

waHad nnhar kunna galsin ana u bban Rašiid f-lqahwa, ža huwa ^{c}raD li (gir bfammu) bas nt^{c}ašša u nqaSSar m^{c}ahum f-DDar. hna Rašiid gadi ybda y^{c}ayyaT li Cammi, u gadi ybda ywarrini lknaniš u lktuba dyalu baš nraž^{c}u ddurus ana wiyyah. lHaaSil kabrat bini u bin dak luliyyid ši maHHibba, tqulu waldi, maši gir wald Sdiqi.

Text C

A--ahlan b.ssi ^{c}omar... Ô! ddukţur...^{c}al sslama, waqtaš žiti min Amirika?!

B--llah ysallmak, wa raha Tal^{c}a l.sab^{c}a šhur.

A--wallahila twaHHašnak. bHal l^{c}ada a ssi ^{c}omar? ... u nta ya doctor šgadi nžib lak?

B--atay b.nna^{c}na^c u ma ddirš fih ssukar.

A--n^{c}am a ssidi.

B--mudda u had ssiyyid kayxdam f.had lmaqha*

C--min qbal ma yxlaq waldi Rašid...,

B--milli kunna b.zuž ^{c}zara kanžiw l.hna sa^{c}a sa^{c}a.

C--....., wa haHna kanntaDruk b.la^{c}ša ya duktur, wa labudda, qbal ttas^{c}ud.

B--biHawli llah.

* refined word for "qahwa", (the shop, not the drink)

Text C

dazat šuhuur u-a^{c}wam, u ddinya bHal lmanam; ukunt, yla ma šuftši Rašiid, kanšufu marra f-l usbuuC, uhuwa fuqmma yšufni kayžib lmiHfaDa dyalu, u yžbad lknaaniš u lktuba minnha, u ybda kayraža^c m^{c}aya, wana gir ^{c}aTih bali u huwa lli kaywarrini kullši wygulli: "had šši qrinah lbariH, u had šši ^{c}ad lyum f-SSbaH"

lHaaSil ma ^{c}linaši; l^{c}am faš kan gadi ytqaddam lššahaada libtidaa'iyya, mnayn kammal tnaš l^{c}am, kunt ^{c}andhum bHal l^{c}aada, u Rašiid kaywažžad l-mtiHaan f-lbiit fayn kayn^{c}as huwa u xutu SSgar. sma^{c}ni kanhdar m^{c}a bbah u yimmah u ga^c ma ža l-lbiit lkbiir. waHad ssa^{c}a u huwa ytamm maži ^{c}la rus hnanu, u za ^{c}andi uqalli f-wadni: " ^{c}afak a ^{c}ammi ma tmši Hatta ndwi m^{c}ak, wa-la-budda."

goltlu Hatta ana f-wadnu: " yak la bas."

galli ^{c}awwad f-wadni: " f-lgaaya, gir ^{c}andi bik lgaraD."

Text D

--^{c}ammi, ^{c}ammi, baǥi nhdar m^{c}ak qbal ma tmši.

--wa qol.li daba.

--la! mnayn tkun xariž duz ^{c}andi l.lbit SSǥir.

--^{c}la rasi.

--.....; hak a ^{c}ammi, qra had šši, b.lHaqq ǥir bini u binak..., ana u nta, ...la baba, la mama. mattafqin?

--mattafqin... (m^{c}arasu): y^{c}lam llah šnu f.had žžwa lli ^{c}Tani Rašiid!

--wa lla yhannik a ^{c}ammi daba.

--il lliqa ya waldi Rašiid... (m^{c}a rasu): walayinni tqila had žžwa! y^{c}lam llah šmin sirr fiha..., ma fiya ma nqra daba, nmši nDrab na^{c}sa.

--ma ^{c}andi ma nsalak a waldi Rašiid. wa štti* lli kayžtahad kaynžaH. babak u mamak ma ykunu ǥir farHanin bla qyaS!

--...bla šakk.../^{c}ammi, dak l'amana lli ^{c}Titak, škan minnha?

--iwa, Hallit žžwa u šuft lli fiha walakin..... .

--wa mzyan, daba ǥadi nmši ^{c}and baba l.lma^{c}mal, candu biya lǥarad.

Text D

qabla kulli šay! ^{c}las bga ytkallam m^{c}aya Rašiid. qbal ma nxruž (ha)dik llila!! lwaqi^c, mnayn mšit ^{c}andu l-lbiit fayn kan kayTala^c, gir šafni qarrabt, u huwa yuqaf uyži ^{c}andi l-lbab, u f-yaddu waHad žžwa kbira, u mašduda; makkalhali, u galli: " a ^{c}ammi, ^{c}andi fik ttiqa lkamla; hak had žžwa, raha fiha diftar kbir kullu maktub; yla bgiti tHallha u taqra dak šši lli maktub f-ddiftar, ma nzuwwallakš, balHaq ma tqol walu l-baba aw l-mama, Hatta nduwwaz lamtiHan, u ana gadi nži ^{c}andak l-maHallak u nddakar ana wiyyak.

xdit žžwa u mšit l-DDar, u bqit Hayir waš nHallha walla la. ma fadni gir nn^{c}as dak llila, u llagadda yž^{c}al llah xir. llagadda ma kayn šay, lba^{c}du Hallit žžwa lli ^{c}Tani Rašiid, karžbar fiha kunnaš; ši myat warqa kullha maktuba, b-ttarrix, u nnhar, ya^{c}ni mudakkira yawmiya dyal Rašiid, bdaha f-ššhar d-^{c}tubar u hadak kan ššhar d-jwan, ^{c}layn tis^c šhur ...!! ma fadni gir šaddit lmudakkira dyal SaHbi SSgiir, u xabbitha f-lamžar dyal lmaktab dyali, u golt m^{c}a rasi: " ma nqraha Hatta yži ^{c}andi Rašiid; huwa yqra ktabtu b-zzirba, u na^{c}raf ^{c}laš ^{c}Tani lmudakkira dyalu, ana, u maši l-babah". kan hadak nhar larba^c, u Rašiid ža ^{c}andi l-DDar nhar žžam^{c}a, farHan kayDHak min wadnih Hit nžaH fššahaada. t^{c}annaq fiya: "a ^{c}ammi nžaHt, a ^{c}ammi nžaHt." wana kanhannih u nfraH bih, u daxxaltu l-lbiit lkbiir; u huwa yhazz ^{c}aynu fiya mtammar za^{c}ma bHal ši ražil, u galli: " ^{c}ammi, TTala^{c}ti ^{c}la dak šši dyali." qoltlu lHaqiqa, ža huwa bqa kayhazz rasu u qalli: " iwa mzyan; daba ḷḷah yhannik, nsufak min ba^{c}d."

Text E

--šgad t^{c}mal f.had SSif?

--gad naxud gir ši usbu^c d.l^{c}uTla, u gad nduwwzu f.ifran. /u duk ttlata d.l'asabi^c loxra gad nxalliha Hatta l.l^{c}am žžay/ bgit ntsara šwiya f.'urubba.

--hadi fikra mu^{c}tabara. /walakin had l'usbu^c lli gadi dduwwaz f.ifran, yallah ndduwwzuh žmi^c f.sla aw f.Mahdiya aw f.žždida... .

--la ya axi /b.ssraHa ma kaywafoqniš lhawa d.lbHar/ kanmraD, u ma kanžbar našaT/ ma kanbqa la nakul mzyan wala nn^{c}as mzyan, lHaSil ma kaynfa^{c}ni gir žžbal.

--mttafqin a sidi, yallah nduwwzu had l'usbu^c mžmu^{c}in f.ifran/ u nmšiw nšufu lmuxayyamat lmadrasiya Hdana tamma f.ban Smîm, u f.Ras lma/ bzzaf d.drari dyanna rahum tamma f.lmuxayyam/ wlad ubnat.

--Hatta Rašiid, wald Sdiqi ssi ^{c}omar, rah tamma f.ban Smim hadi daba..., ^{c}layn tlata d.l'asabi^c/ mšit šttu nhar lHadd lli daz, maši hada, lli qbal minnu.

--^{c}lih l^{c}amal a ductor, nmšiw n^{c}awwdu nšufuh mžmu^{c}in. /iwa maw^{c}idna hna bHal l^{c}ada, baš nttafqu ^{c}al lbarnamaž.

--la smaH li/ gadda nša'Allah mstad^{c}i ^{c}and Sdiqi ssi ^{c}omar.

--daba n^{c}mal lak tilifun.

Text E

hadik ttalt šhur dyal SSif, Rašiid duwwaz minnha sitta dal asaabi^{c} f-lmuxayyam, mša l-žžbal Hit ma kaywafquš lhawa dlbHar; ba^{c}da, qbal ma ymši l-lmuxayyam, waHad llila kunt ^{c}andhum wqalli bbah: " gadda f-lfžar Rašiid gadi yqalla^{c} l-lmuxayyam." šuft f-ddirri, u šaf fiya, u hazz li rasu uqalli: " min ba^{c}d nži mal lmuxayyam nšufak a ^{c}ammi." Hna za^{c}ma kantfahmu ba^{c}Diyyatna. u f-lHiin sallam ^{c}lina u mša yn^{c}as baš yfiq bkri. ana zatt mmurah šwiya umšit Hatta ana l-maHalli. dak llila ^{c}Titha lnn^{c}as. llagadda, mnayn faqt, tqol ši Haža kanat katxaSSni ^{c}ad bHal lli ^{c}Tani b-Tarša u qolt: " iiih ! Rašiid-wlidi daba rah wSal l-lmoxayyam!". nsit lmudakkira, u bqa bali gir m^{c}a mulaha bHal lli ma šuftuš hadi mudda. dak SSbaH kullu ma žbart šahiya l-lfTuur, ma žbart ^{c}qal baš nbqa f-DDar; ma fadni gir lbast Hwayži u xražt hakkak bla fTuur; yallah yallah ma faqtbrasi Hatta wqaft f-bab lma^{c}mal d-bban Rašiid, u huwa min b^{c}iid kayšiyyir li byiddu uyDHak. Dxalt xlaS u sallamt ^{c}la Sdiqi, u min gir Hsaas qoltlu: " l^{c}azri msafir, Triq ssalama. rana žit nšamm rriHa dyalu f--bbah." Sdiqi bqa kayDHak u qalli: " a sidi daba ^{c}ad ^{c}raft yala kan dak lwald kayHabbak bHali aw ktar, ^{c}andu lHaqq! u zad qalli: " min hna ma tmši Hatta lwaqt lgda unmšiw mažmu^{c}in, Rašiid daba bssalaama msafir, ^{c}ammu ywannasna f-lagda."

Sdiqi kayxdam wana galis Hdah, marra kalma. u marra Hikma Hatta ža waqt lagda u šadd RRažul lma^{c}mal dyalu u qbaTna TTriq l-^{c}andu l-DDar, wana miyyit bžžuu^{c}.

Text A

mulat DDar: mraHba b.had rražal / fayn had lgyub?

mul DDar: wa lalla daba Rašiid masi hna b.SSalama / škun gadi yži yšuf had ᶜammu?!

zzaayir: lawah ya waddi / ntuma wkad min Rašiid.

mulat DDar: wallah ya ductor yla wlidatna wala Hna kanHasbuk bHal wahad minna / wma Rašiid xlaS..., bla šakk kayHabbak bHal bbah / aw šwiya ktar kayqol‿li ᶜaqli...

mul DDar: *mHabbat mummu ᶜla mmu / Hatta Hna ma kanᶜarfuš nᶜišu bla dductor... / wa aranna baᶜ da ntᶜaššaw baš ngalsu nqaSSru ᶜla ši kisaan datay / Dfi ᶜlina dak ttilifizyun daba, xallina nddakru mᶜa dduktur.

(min baᶜd lᶜša.)

zzaayr: wa lHaSil lla yhannikun f.had ssaᶜa / nmši nrtaH šwiyyiš f.DDar / kanHass b.rasi ᶜayyan šwiya.

mul DDar: wa sidi kattaᶜbu f.ššgul dyalkum / llah lmuᶜin / **wa la tᶜmalhaši hiya hadik / Hna ma kanbgiwši nbasslu ᶜlik b.ttilifunat saᶜa - saᶜa, u nta la tgayyibši ᶜlina.

ddrari SSgar kullhum: aži ᶜandna a ᶜammi, dima.

zzaayr (kaydHak): nša'allah a wlidati / wa, ssi ᶜomar, thalla.

---

mul DDar: ražul ^{c}aDiim had dduktur.

mult DDar: l^{c}ilm ya ssi ^{c}omar huwa kullši / maši kaygol lmatal! « lqari la turih » ? / daba wlidna Rašiid rah kayrwa ^{c}la dduktur / lHamdu llah ba^{c}da lli Rašiid kay^{c}raf f.mran ylSaq.

mul DDar: lHamdu llah ba^{c}da lli mrati ^{c}andha kullši mzyan, illa ražulha.

mulat DDar: rabbi ykafik ya waddi.

Chapter II

Text A

gir gabbalt ^{c}la bah DDar užbarha xaliya tqol Rašiid huwa lli kan m^{c}ammarha buHdu; ssiyyda katmarHab biya u ddrari SSgar, xut Rašiid Hatta huma bHalu kayqoluli '^{c}ammi' wana gir kangamgam ma ^{c}raftši Rasi šnu kanqol. bda Sdiqi kayDHak m^{c}a mratu uqallha: 'ma zasi bas ysufna, za gir yšamm rriHa d-Rašiid fina.' žat mratu qalat lu: 'ya hu ya buh ḷḷah y^{c}Tina ^{c}la wžah min nduzu, ara wkan.'

Klina lli kattah ḷḷah f-lbiit lkbiir u mayn nzlu sswaani, bda lsani kaydur f-fammi: waš nqol ma ^{c}andi, walla nktam ssirr; w f-ttaali qolt m^{c}a rasi: 'lla! Sdiqi SSgir Rašiid waSSaani ma nqol walu lbahah u mamoh; wallah ma ngadru wala nfši serru, SSamt Hikma. f-žžuž u rba^c hakkak, Sdiqi wqaf baš yrža^c l-lma^{c}mal dyalu u ae ražna ma zmu^{c}in baš nmši Hatta ana l-šgaali, u 'akkdat ssiyyda ^{c}liya baš nži nt^{c}ašša u nqaSSar walakin ^{c}tadart.

ḷḷah šahad, malli dxalt l-DDar, ma staTa^{c}tš nHsar ddmu^c wala ^{c}raft ^{c}laš; u mšit bla ma ndri l-lmžarr d-lmaktab dyali, u Hallitu u žbatt mannu lmudakkira dyal Sdiqi SSgiir Rašiid, u Hallitha f-SSafHa llula, u bdit kanqra min taHt ddmu^c.

Text B

mulat DDar: ši Haža frasu, dduktur / ġir kayxammam.

mul DDar: a waddi haduk nnas huma haduk: dima kayfakkru, u ma humaši f had l^{c}aalam.

mulat DDar: la, la, klamak huwa lkbir / hada Rašiid rah qal.lu ši Haza, u ma Habbši y qolhanna / kattbat dak nnhar lli qal.lu: « ma tmšiš a ^{c}ammi Hatta nšufak, ^{c}andi bik lgaraD » ?.

mul DDar: * ntina ya had lmRa dima katxlaq ši masa'il ...! / dak nnhar a lalla, Rašiid bga ytšawar m^{c}a "^{c}ammu" ^{c}la ddiraasa dyalu bHal l^{c}ada, u **nabina ^{c}lih Sallina.

mulat DDar: wa ma n^{c}raf / t^{c}ya tfham / u dak žžwa lli kanat f.yidd dduktur mnayn xraž min ^{c}and Rašiid, šnu hiya?

mul DDar: wa šnu qolna lak a lalla, lmasa'il d.lktub u lknanaš, u waldak a lalla žbar dduktur msa^{c}du, rah kaybassal ^{c}lih u Hna manna? / binathum bzuž.

mulat DDar: waš Hna maši waldih? / yla kanat ši Haža ^{c}and wlidna kayxaSSna n^{c}arfuha.

mul DDar: ma ^{c}andu Hatta Haža ġir ntina katšri lhamm b.lflus / šġad ykun ^{c}andu, wakal šarab, kayqra bHal qranu, šnu xaSSu?. (mul DDar naD u mša yn^{c}as / mulat DDar bqat f.lbit lkbir m^{c}a wladha katšuf ttilifizyun)

--ġalli lma ya Mina, n^{c}amlu ši kas datay / wa ġalsu b.^{c}qalkum ya ddrari / yla ^{c}maltu SSda^c nSifaTkum daba l.bitkum tna^{c}su.

ddrari: waxxa a mama / ngalsu b.^{c}qalna nšufu ttilifizyun

---

lbnita SSgira: wa ba^{c}ad minni aw nqolha l.mama.

luliyyid: ššš¡ daba tsma^{c}na mama.

mulat DDar: iwa ya ddrari, bditu ba^{c}da?¡

ddrari: la¡ a mama la, la..¡

Text B

faatiH ktuubar 196

'...Ana Rašiid bin .....; f-^{c}amri Hdaš lsana u rab^{c}a šhur. lyum f-ttmanya u nuSS dxalt l-qism ššhaada libtidaaliya. baba Ragul Snay^{c}i, yla ma xdamš ma yakulš; mama bint ^{c}a'ila mutawassiTa ma kat^{c}tamad gir ^{c}al ḷḷah u ^{c}la zzuž dyalha, lli huwa baba. ana ma zilt wald Sgir, waš ymkallhum y^{c}tamdu ^{c}liya f-lmustaqbal! RRža f-ḷḷah.

taani ^{c}tuubar 196.

d-faatir sitta

1. diftar lHisaab u lhandasa
2. diftar TTabii^{c}iyaat
3. diftar nnaHw wa lluga
4. diftar ttaarix
5. diftar lžugraafiya
6. diftar rrasm

taman kull diftar	0.60 DHS
lžamii^{c}	3.60 DHS
lkutub, lžamii^{c}	11.75 DHS
lžamii^{c} nnihaa'i	15.95 DHS

baba. fuq lkaswa u lmakla dfa^{c} ^{c}liya had lfluus lyum. ḷḷah yžazih bixiir u y^{c}awnu ^{c}la hamm zzamaan.

Text C

--mama šnu ᶜTa Rašiid lᶜammi dak nnhar?

--ymkan ši ktab aw si kunnaš, ma nᶜraf / u ᶜlaš katsuwwal?

--Hit Rašid ma ᶜTaši dak šši l.baba / ymkan xaf minnu.

--*liyyah babak gol kayakul nnas?

--ma nᶜraf a mama / Hit Rašid kaybda ybki ši marrat f.llil / u ma kaybgiši ygol.na ᶜlaš.

--kaybda ybki f.llil?

--yyih a mama / u kaybqa yktab f.waHad lkunnaš kbir, u kayxabbih f.lmžar u kaysadd ᶜlih b.ssarut u yTlaq ssarut f.žibu.

--ᶜandak tqol had šši l.babak / rana nqatlak.

--la, a mama wallah ma nqolha.lu / nxaf minnu.

--wa siru tnaᶜsu ya ddrari / hadi lᶜašra / (to the maid) naᶜᶜas ddrari ya Mina u gaTTihum u Dfi DDuw / u aži yla bgiti tšufi ttilifizyun mᶜaya.

Mina--sidi Rašiid, a lalla kaybqa fayq Hatta layn-wa-layn, kayktab / u saᶜa_ saᶜa kayxruž l.waST DDar, f.DDlam u ybqa ybki.

--u ᶜlas ᶜammrak ma qolti-li had šši?

Mina--huwa, a lalla, sidi Rašiid, Hlaf.li u qolt.lkum ši Haža Hatta "yxrož min had DDar, u ᶜammru ma yži.lha.

--ana ᶜarfa wlidi kayfham kullši, u šakit ᶜla ma fih / yallah nnaᶜsu f.Hanna ya Mina.

Mina--tSabHi ᶜla xir a lalla

--Mina, f.SSbaH wažžad lfTur l.ssi ᶜomar qbal ma yxrož / ana Habbit(nbqa)nbqa naᶜsa šwiyyiš / ᶜandak ddrari yᶜamlu SSdaᶜ / mnayn yfaTru SifaThum l.zzanqa ylaᶜbu / ana ma nfiq Hatta l.lᶜašra aw lHDaš.

Text C

faatiH nuwambir 196

'hadi šhar baš dxalt l-qism ššahaada libtidaa'iya. lHamdu lillaah kan^{c}mal žuhdi, u rabbi makayxayyabniš; nnuqaT dyali kullha mzyana. ḷḷah ykammal bixiir, u hana ^{c}andak a baba; u la txafši a mama, waldak Rašiid f-ktafak, ymkallak t^{c}awwal ^{c}lih, u Hatta xuti SSgar.

tlaTTaš (13) nuwambir 196

lyum ^{c}Tana lmu^{c}allim nnatiiža d-limtiHan. ana lxaamis ^{c}la tlatiin; maši qbiiH. walakin ya Rašiid ^{c}laš ykunu rab^{c}a dttalaamid fuq mannak! f-limtiHaan ttaani, Haawal ttqaddam u lli ttkal ^{c}al ḷḷah ma yxiib.

tmanya u ^{c}ašriin (28) nuwambir 196

ya HafiiD ya sattaar; bada ^{c}ayyan; ma mšaš lyum l-lma^{c}mal. ya rabbi ana ma zal Sgiir u baba Ražul Da^{c}iif, xallilu SShiHa dyalu baš n^{c}iš ana u mama u xuti SSgar.

tss^{c}uud u ^{c}ašrin nuwambir 196

lHamdu llaah: baba la bas ^{c}lih, u mša lyum l-lxadma.

Text D

mulat DDar: sma^{c}ti ya sidi ^{c}omar, žarti qalt.li b.lli nhar žžam^{c}a mšat hiya u ražalha yšufu waldhum f.lmuxayyam / Hit Hatta wlidhum rah f.lmuxayyam, b.lHaq maši m^{c}a Rašiid f.ban Smîm, la, huwa f.'Azru.

ssi ^{c}omar: iwa mzyan / wlaš mšaw, waldhum ma gadiši yskun tamma, daba y̌ži / nnas ma ^{c}andhum šgol, tqol.

mulat DDar: nhar žžam^{c}a ya waddi rražal ma kayxdamš, iwa mšaw mšaw yšufu wlidhmum kif kay^{c}iš f.lmuxayyam u ... / Hatta hadik msarya, aw la?

ssi ^{c}omar: iwa, bgiti Hatta Hna nmšiw nšufu Rašiid f.lmuxayyam, walla?

mulat DDar: yla ža ^{c}la xaTrak, rah yfraH wlidi u yt^{c}anna bina mnayn yšufna ... / ma ^{c}andna lli yhuwwasna, ddrari SSgar ybqaw m^{c}a Mina, bHal dima.

ddrari: nmšiw m^{c}akum a mama lla yxallik ...

ssi ^{c}omar: ma gadi nmšiwšay / šftuna daba xaržin ^{c}la bab DDar?

mulat DDar: 'Aaaẖ! baqi Hatta ma qalši babahum "yyih" / šgadi tmšiw t^{c}amlu ntuma f.lmuxayyam? ; mnayn tkabru, min daba ^{c}am aw ^{c}amayn tmšiw Hatta ntuma l.lmuxayyam bHal xakum Rašiid.

ddrari: wa nšufu lmuxayyam daba ba^{c}da, a mama.

mulat DDar: ya laTif ya laTif, ma yxalliwak t^{c}mal Hatta xalfa bla bihum!

ssi ^{c}omar (l.ddrari): ma gadi nmšiw la Hna wala ntuma / xakum Rašiid rah tamma m^{c}a qranu, u ^{c}ammu Bubkar huwa lmursid l^{c}aamm, ma ^{c}andna laš nmšiw.

mulat DDar: wa daba ᶜandak flisat ya sidi ᶜomar, gadda sadd lmaᶜmal ši xams yyaam aw ᶜašr yyam, u nmšiw gir ana wiyyak l.lqniTra ᶜand ... ch ...

ssi ᶜomar: iwa baᶜda, hadi ᶜlayn shar ma šufna duk nnas.

Text D

rab^{c}a u ^{c}ašrin disambir 196

l^{c}uTlat ra's ssana; hadi ktar min šhar ma ktabt walu: kullši lHamdu llah f-lgaaya. lbaraH bdat l^{c}uTla; mskiin baba, kay^{c}aDD f-llHam lHayy baš ySifaTni nduwwaz l^{c}uTla ^{c}and ^{c}ammi f-DDar lBiDa walakin bla šakk ^{c}ammi gadi yži f-TTumubil dyalu u yddini m^{c}ah. ana ^{c}ayyan u qalbi mašguul b-baba mskiin. u mama !! t^{c}ya tfham;

tas^{c}ud w^{c}ašrin disamber 196

yallah rža^{c}t min ^{c}and ^{c}ammi f-ddar lbiDa; xti SSgira kanat mriDa; baba dfa^{c} flus TTbiib u flus ddwa; llah yxlaf ^{c}lih u y^{c}awnu ^{c}la hamm zzmaan.

Hdaš janviy 196

lyum šafu ššhar; gadda ramDaan, šahr SSiyyam baba mskin D^{c}iif lHaala; lxadma u SSyaam; u mama Hamla u ^{c}andha ddrari, ya rabbi ^{c}inhum ^{c}al ddunya u ddiin, umma ana gir Sabiy Sgiir, ma yHaqq ^{c}liya Syaam.

tss^{c}ud-u-^{c}ašriin janviy 196

mama waldat bnita, u baba kbar lu lHmal; kull zaayid brazqu, u rabbi yxalli baba ^{c}la xiir, wana farhan.

Text E

--Rašiid, Rašiid, lmuršid lᶜaamm bǥak / ši ražul ža u bǥa yšufak.

Rašiid: Oh! ymkan baba... / ǥir buHdu had rražul?

--ža f.TTumubil u xallaha bᶜida šwiya min lxayma d.lmuršid ... / ymkan mᶜah ši waHad, ma nᶜraf!

Rašiid: ymkan mama u xxuti SSǥar / Oh! muHaal ...

--wa žri dǥya / ma tᶜraf ? ...

Rašiid: euh ...! kif ᶜamla TTumul, kaHla?

--la, Hamra, kaDDwi, u kbira

Rašiid: Safi, hada ᶜammi. euh .. yaᶜni dduktur...

--duktur? ᶜammak / yak ᶜammak huwa lmuršid. lᶜaamm, l'ustad Bubkar, aw la?

Rašiid: ma ᶜandak Suq / ana ᶜraft daba škun lli ža / Hasan xoya ǥabbal lᶜafya ᶜandak ttaHraq lmakla lli foq minnha ...

--ǥir bir *wala ᶜalik / yla kan dduktur, qolha.li / šnu Tbib walla?

Rasiid: xlaS a Hasan maši Soqak!

--heu! heu! heu, ᶜammi, dduktur / ra ᶜammak f.lxayma yak ǥir ustad / u smu ssi Bubkar ..... , ya xoya u šHal fik dyal bbox a Rašiid.

Rasiid: kayna hadi ǥir dxol Soq rasak a ssi Hasan.

--wa ǥir kanDaHku a Rašiid / waš nta mnqor?

Rasiid: waas! a Hasan šHal fik d.lklam.

--wa žri dǥya ra ᶜammak u dduktur, u dduktur u ssi Bubkar, u ssi Bubkar u ᶜammak, u Hatta lmuršid lᶜaamm u l'ustad ᶜammak, kaysaynuk.

Rasiid: kat^{c}raf ttfalla a Hasan / ma ^{c}andi ma nsalak / ha l^{c}afya,
Dabbar m^{c}aha Hatta nži.
--waxxa a ^{c}ammi dduktur euh ... a ssi Rašiid.

Text E

tmanTaš (18) janviy 196

^{c}ammi ma kayxTanaš; u ktir šši b-lmunaasaba huwa lli šra lHawli d-ssmiya; baba makayaržа^{c}š llura walakin l'aSdiqa' karaama min ḷḷah! xti ssgira smmawha 'amal.

waHad u ^{c}ašriin janviy 196

amal Hallat ^{c}ayniha; ^{c}ayniha zuraq! bHal ^{c}ayniin baba; wlidat lHlaal kayšabhu l-waldihum. ya HafiD ya sattaar mal baba lyum za^{c}fan !? Oh! 'Amal katbki bla qyaaS; ma kayn bas.

tmanya fivriyi 196

lyum lilt sab^{c}a u ^{c}ašriin, lilatu lqadr; baba gadi ybqa kaySalli f-žžaama^{c} Hatta lwaqt SSHuur, u žab nna lfaakiya u lHalwa; wana Samt lyum; mama ^{c}Tatni ryal waqt lfTuur. ana muslim bHal baba.

tlaTTaš (13) mars 196

lyum l^{c}iid SSgir; baba mša l-lmSalla f-SSbaH bkri; lli ma ^{c}andu diin ma ^{c}andu Hayaat.

Text F

lmuršid lᶜaamm: Rašiid, škun lli mgabbal lᶜafya?
--ana u Hasan ya ustad.

lmuršid lᶜamm: Oh! ..., qol l.Hasan ydir zuž d.lkisan datay u
ržaᶜ nta l.hna.

Rašiid: waxxa a ᶜam ..... naᶜam ya ustad.

Zzaa'ir: iwa a Rašiid, SaHHiti hna f.lmuxayyam / ᶜažbak lHal? /
šnu kaTTabxu l.lgda? / kaTTlaᶜ l.ras žžbal ttrayyaD
šwiya? / ᶜandak noqaT mzyanin ᶜla nnašaT dyalak? / ...

lmuršid lᶜaamm: sir a waldi ᶜawn Hasan f.lmaTbax Hatta nᶜawwd
nSifaT ᶜlik.

---

zzaa'ir: qolt.lak a ssi Bubkar, hadi yallah ši rabᶜa yyam baš
kunt ᶜand xak ssi ᶜomar f.DDar, u tᶜaššina mžmuᶜin,
u ma qallišay b.lli nta huwa lli mkallaf b.had lmuxayyam
hada.

lmuršid lᶜaamm: Haqiqa, kunt Tlabt: žždida, aw Asfi, aw tagzut
aw tagzut aw Azru, u xallit ban Smim huwa llaxxar,
walakin huwa lli Tlaᶜ.

zzaa'ir: walakin xak ssi ᶜomar ᶜaraf b.lli nta hna, aw la?

lmuršid lᶜaamm: bla šakk / walakinn katᶜraf duk nnas / ma kayHakku
ᶜla dabra, u ma humaš f.had lᶜalam.

zzaa'ir: a ssi Bubkar, waš ymakallak txalli Rašiid ymši ytgadda
mᶜaya f.ifran / fug mma qolti-li nraddu l.hna.

lmuršid lᶜaamm: ma fiha baš walakin wa ... qol.li baᶜda ...

zzaa'ir: ma ^{c}andi ma nqol.lak / dak šši lli gadi nqol.lak, ymkallak t^{c}arfu b.lwasa'il dyalak lxaSSa...

lmuršid l^{c}aamm: hada lma^{c}qol. / lla yxallik ya doctor, Rašiid xaSSu ykun hna gbal zzuž, ^{c}andna ztima^c ^{c}amm baš n^{c}amlu ttaqrir d.nnašaT d.had l'usbu^c lli ntaha lyum.

zzaa'ir: ^{c}tamad ^{c}liya a ssi Bubkar.

lmuršid l^{c}aamm: fayn huwa Rašiid, qolo.lu ybaddal Hwayžu baš ymši m^{c}a dduklur l.ifran.

Text F

tmanya u ᶜařin mars 196

Hadi šhar ma ktabt walu. ši ždid ma kayn; ddirasa fi aman l̤l̤ah, baba ᶜandu lxadma mindaha Hatta l'awwal SSif ᶜal l'aqall. SbbaTi mqaTTaᶜ u lkabboT d-lᶜaam laxor Sgar ᶜliya, walakin ma gad nqol l-baba walu. ya laTif, had lᶜam ža lbard balxoSoS.

waHad u tlatin mars 196

lmtiHaan d-ttalt šhur ttaniya zad šažžaᶜni; lHamdu l̤l̤ah tqaddamt f-ddaražat užit talit ᶜla xamsa u tlatin f-lqism. ya ᶜwin l̤l̤ah!

tani mayi 196

daba ma bqa mzaaH. lmtiHaan d-ššahaada qarrab; wana mSammam baš nnžaH. yla nžaHt, u hadak ma kantmanna ᶜal l̤l̤ah, gad nstašar mᶜa ᶜammi waš ndxol l-lmadrasa lfilaHiya, aw l-lmadrasa SSinaᶜiya, aw l-lmadrasa lHarbiya; Hit ddirasa ttanawiya Twila, wana kantmanna nHaSSal ᶜla ši ᶜamal min daba ᶜamayn, yla Tuwwalt.

tlaTTaš mayi 196

ᶜammi mskin mšgul biya, u baba ražul baDᶜa, ma kayfhamšay f-l'idara: ᶜammi daba dar lwažibat kullha baš ntqaddam l-lmubaara d(yal) lminaH, wila nžaHt fiha gadi ymkalli ndxol l-ttanawi, u tkun ᶜandi minHa mil lwizara! hada ᶜamal ha'il; xaSS gir ližtihad u nnažaH.

Chapter III

Taxt A. f.TTriq d.ifran.

--**nhar hada** mu^{c}tabar / šuf. ssma kif Safia / u ma kayn Harara b.zzaaf. / .. iwa a Rašiid, ma lak gir sakit?

Rašiid: ^{c}ammi, ... ma ^{c}raft ma nqol. lak / waš qolti ši Haža l^{c}ammi Bubkar? ^{c}laš ma bgitiwš nbqa m^{c}akum mnayn kuntu kathadru? /mšiti ^{c}andna l.DDar qbal ma dži l.lmuxayyam?/ šnu qolti l.baba u mama?/ ...

--kunt ^{c}andkum f.DDar qbal ma nži l.lmuxayyam./ t^{c}aššina mžmu^{c}in u kunna kanhadru f.lmasa'il lli ma kathammakš/ u mnayn kunt m^{c}a ssi Bubkar f.lxayma d.lqiyyada, kunna kanddakru f.lmasa'il lli kathammna Hna ktar mlli kathammak nta aw girak.

Rašiid: yak ma qolti walu la l.^{c}ammi Bubkar wala...

--ma tqTa^{c}niš a waldi Rašiid, xallini nkammal lklam dyali ba^{c}da. qoltlak, ^{c}andi ši mulaaHaDaat gadi n^{c}mal ha.lak daba: hadak šši lli ktabti f.lmudakkira dyalak, fikra mzyana walakinn, katwSaf babak, ssi ^{c}omar, bHal... ši ražul barrani, ma katrDaši bih yqom b.lwaažibat dyalak, aw ma ^{c}andusi mnaš ynfaq ^{c}lik u ^{c}la l^{c}a'ila dyalu .../ yak ma gadi tkun ražul kay^{c}iš dima f.lxayyal, u l'aHlaam, u la^{c}qud rraašya?/ yak ma kayqol. lak ^{c}aqlak, babak rah ši ražul ma ^{c}andu qima aw ...

Rašiid: lla yxallik a ^{c}ammi, rana fhamt/ ma nqdarš ntkallam m^{c}ak daba, walakin gadi nktab lak risaala, tkun ^{c}andak min daba yumayn/ dak ssa^{c}a, Hkum ^{c}liya u ^{c}la baba/ gadi nfassar lak kullši, b.ssaraaHa/ u Hatta baba bgitu y^{c}raf lHagiiga.

--wa kuul daba, ma tbqaš b.žžuu^c.

Rašiid: safi a ^{c}ammi, hada lwaqt, yallah nraž^{c}u l.lmuxayyaam, baš nHdar f.ližtima^c l'ushuu^{c}i.

Chapter 3

Text A

ta^{c}liq ^{c}al lyumiyaat dRašiid

ma gad nzidšay nqra l-kum lyumiyaat d-Rašiid, walakin lazim nxbarkum qabla kulli šay', anna Rašiid, ragma ma ^{c}malt ana kullu ma qablatušay lwizara baš ytqaddam l-mubarat lminah Hit bbah kaymlak lma^{c}mal faš kayxdam u msažžal ismu f-lqa'ima dyal lmušaggiliin ya^{c}ni maši ražul mHtaž. had lxbar ma ^{c}arfu Rašiid Hatta l-nhar lxamsa f-žwan, ya^{c}ni usbu^{c} qbal lmtiHan d-lminaH, u 'usbu^{c}ayn qbal ššahada libtida'iya. bqa Rašiid m'attar, u sakit ^{c}la ma fih, ma qal Hatta l-ši waHad, blli lwizara rafDat TTalab lli ^{c}malt ana min ažlu. u baš yxbarni ana za^{c}ma, ^{c}ammu, ktab f-SSafHa l'axira d-lyumiyat dyalu nhar xamsTaš žwan, kayqolli; (b-l^{c}arabiya lfuSHa):

^{c}ammi l^{c}aziiz,

gomta biaktara mina lwaažib, wa katabta Talaban liqabuulii fi mubaaraati lminaHi-lmadrasiyah, fašukran laka; walaakinna lwizaarata ba^{c}atat ilayya biRRafD walam yabqa lii amalun illa fii 'imtiHaani ššahaadah, yawmul xamiis lmuqbil biHawli llaah.

muHibbuk.

Rašiid.

Text B.

lmuršid: Rasiid, baddal Hwayzak b.zzarba wazi ^{c}andi l.lxayma d.lqiyyada.

--na^{c}am ya'ustad / ustad kayxaSSni ngsal llwani m^{c}a Hasan.

--rana amart Nažib y^{c}awnu lyum / gadda gadi ybda l'usbuu^c lli fih Nažib f.lkuzina. lazam t^{c}awan SHab nnuba baš tfdi lyum, Hit kunti gayb. / sma^{c}ti?

--na^{c}am ya ustad.

--wa yallah aži ^{c}andi f.lHin, qbal ližtima^c / l^{c}amm.

Rašiid, ddoctor farHan bik, b.zzaf / u Hatta ana. lli kayxaSSak l'aan, huwa: tkun ^{c}andak ttiqa f.rasak, u l'amal f.lmustaqbal..., wa sma^{c}ni mliH, bada HaSSalti ^{c}la ššahada libtidaa'iya, u gadi tTla^c l.ttanawi, mzyan / hanta katšuf Hatta ana, ^{c}ammak, xa bbak; yak bdit Hayati gir mu^{c}allim f.lbadiya, u min tamma wana kanTla^c f.ddaražat Hatta wallit ustad f.lžaami^{c}a / u ddoctor b.rasu, hada Sdiqna, yak xraž gir min qism lbakaloria, wa šuf šnu ^{c}ar gir b.lžuhud dyalu, ma kay^{c}awnu Hatta waHad. / nbgik a Rašiid taxud mital utkun ^{c}andak ^{c}aziima.

--na^{c}am ya ustad, ^{c}andi ^{c}aziima u kan^{c}raf b.lli lmustaqbal ma kayžiš ^{c}and l'insaan; l'insan lli kaymši ^{c}and lmustaqbal / wana, rana xdit lqarar dyali.

--^{c}afa waldi / wa lwaažib dyalak had l'usbu^c, huwa: tktab ^{c}al l'aamal dyalak f.lmutaqbal. / mttafqin?

--mttafqin ya ustad / hadak ššl lli kunt gadi n^{c}mal.

--Oh! wa ma^{c}andna kasar daba / sir Frab nnaqoS baš yžtam^{c}u ddrari f.ssaaHa, hana xalaT ^{c}likum f. lHiin. / Rašiid.

--na^{c}am ya ustad

--šuf mmalin lkuzina waš wažždu atay.

--na^{c}am ya ustad.

--yallah Talqo raskum.

Text B

hna ntahat yumiyyaat Sdiqi SSgir Rašiid. šaddit lkunnaš, u bqit kanfakkar m^{c}a rasi, šwiya m'attar, u šwiya farHan, Hit rana qultlkum Ba^{c}da blli Rašiid nžaH f-ššahada u blli rah daba f-lmuxayam.

bqit Hayir; Rašiid f-lmuxayam, u mabgaši bbah yTTala^{c} ^{c}al lyumiyaat dyalu, ašnu lma^{c}mul?

TaHat u žbarnaha ! gad nmši nhar lHadd l-lmuxayam, u nTlab mal lmuršid dyalu ysmaH li ntHaddat m^{c}ah ši wqiyyit.

mnayn mšit l-lmuxayyam, uTlabt nšuf lmuršid l^{c}aamm, kanžabru huwa ^{c}amm Rašiid lHqiqi, ya^{c}ni xa bbah lli kan Hatta huwa ustad mulHaq f-žami^{c}at lqarawiyyin.
ma fadni gir qoltlu yxalli Rašiid m^{c}a ddrari kayTabxu, aw kayla^{c}bu aw ma ^{c}andna garad, u glast ana u ^{c}amm Rašiid (lHqiqi) kanddakru min hna lhna, Hatta qalli: Rašiid nžaH f-ššahada; u rah farHan-ma-farHan, u ma kaybgi yqolli Hatta Haža! dak lwald xalwi...!
Dart ana f-^{c}ammu u qoltlu: " kat^{c}Tihum yktbu ttaqrir lyumi? qalli - na^{c}am. - qoltlu: - yla sa^{c}aftini, lyum f-llil wDa^{c} ^{c}lihum su'al, qollhum: 'šnu katbgiw tkunu f-lmustaqbal urah tamma yban lak ssirr d-Rašiid.'

^{c}ammu bHal lli Tal^{c}at m^{c}ah; Dar fiya uqalli:
yak ma f-balak ši Haža'? qolt-lu " abadan". lHaSil xaft lsani ygdarni, u qolt-lu: fayn huwa Rašiid nšufu ba^{c}da qbal ma nmši.

Text C. f.ssaaHa, waqt ližtimaᶜ

lmuršid lᶜaamm: yallah, nəšid lmuxayyam / (ddrari kayganniwwaHad minnhum kayDrab f.lᶜud). kul ra'iis TTaliᶜa ᶜTani ttaqriir l'usbuuᶜi illa Taliiᶜat l'asad; ᶜlaš?

--ra'is "l'asad", ya ustad, hadi yumayn u huwa f.lmustašfa, mriD.

lmuršid lᶜaamm: kanᶜraf / walakin katᶜarfu b.lli mnayn kaygib rra'is, ttani dyalu kayqom f.maHallu / škun huwa ttani d."l'asad".

--HaDir ya ustad / qbal lᶜša ykun ttaqrir mužud..

lmuršid lᶜaamm: gadi nsažžal ᶜlik tta'xir / u Hit hadi lgalTa lluwla, ma kayn ᶜiqab / walakin kun ᶜla bal.

--šukran ya ustad / dima nqom b.lwaažib.

lmuršid lᶜaamm: nnoqTa ttniya: *f.ma yxoSS nnašaaT, u nnaDaafa, u nniDaam, ana kanhanni TTaliiᶜa lli fazat b.lža'iza d.lmuxayyam had l'usbuᶜ, kanhanni lkaššafa kullhum, u kanhanni b.lxoSSoS ra'is TTaliᶜa lfayza, wa hiya ... "Taliᶜat ddik" (kullši kaySaffaq, u "ddik" kayᶜamal: i'i .... ᶜu .... ! , u kullši kayDHak) / TTaliᶜa lfayza had l'usbuᶜ, gadi ymšiw lkaššafa dyalha u rra'is dyalhum ytsaraw f. *TTiyyara-lmuHalliqa, hna f.lmaTar d.ifran, gadda nša'Allah f.ttasᶜud u nuSS. ..... / nnoqTa ttalta: l'usbuᶜ žžay ᶜandna nar lmuxayyam; kayxaSS kul Taliᶜa twažžad l'alᶜaab, u rraqaSSaaT u l'anašiid lli gadi yqaddmu / gadi tkun ᶜandkum saᶜtayn Horra kull nhar, min gadda, baš ttmarrnu / ra lbarnamaž mᶜallaq f.SSabbuura / kayn ši su'aal? / b.nnuba hazzu ydikum *awwalan.

--kayn ši žulat f.lgaaba had l'usbu^{c}?

--ra kullši f.lbarnamaž l'usbuu^{c}i.

--ustad, waqtaš nqadru nšufu ra'is "ddik f.lmusta....

--lyum f.llil gadi yxrož, ma bqa ^{c}andu walu / yallah
našid lmuxayyam marra oxra, u kul waHad ymši l.šgalu/
lkaššaf daa'iman... !

--(lkaššafa kullhum): musta^{c}idd.

--ntaha ližtima^{c}.

Text C

1) taHt lxayma

lmuršid SafaT ^{c}la wald xah yži ^{c}andu l-lxayma. tamm maži kayžri yallah-yallah, ana kanšufu u huwa ma kayšufniš Hit qalb lxayma mDlaam, u gir wSal u šafni u huwa yt^{c}annaq fiya, u nsa ^{c}ammu lHqiqi, u nsa lqanun d-lmuxayyam; lmuršid amar ddrari yžibu žu-dlkisan datay, waHad lili w waHad lilu. Rašiid glas qbalti dayir yaddu fHažru, kayšuf fiya u ytbassam, u y^{c}aDD ^{c}la šarbu, u rasu mHni. šrabna dak atay d-lmuxayyam, massus, ubarid, u faašil, waHad ssa^{c}a, u lmuršid qal l-wald xah: SSlat ^{c}alnnbi, sir m^{c}a ddrari t^{c}amlu ššgol.' ana ma žbart ma nqol, huwa lmuršid dyalu, u ^{c}ammu lHqiqi, u ma ana gir ^{c}ammu lmzuwwar.

2) fssaaHa

ddrari ši kayTbax, ši kaynaDDaf ssaaHa, ši kayžib lHTab, ila axirih, u Rašiid m^{c}a žuž oxrin kayraqab lxyam waš mrattbin, u mnaDDfin, wana kant Haddat m^{c}a ssi bubkar, lmuršid l^{c}aamm; waHd ssa^{c}a qolt-lu: ma ymkallakši txalli Rašiid ymši ytgadda m^{c}aya hna Hdakum f'ifraan, u nžibulak qbal žžuž. qalli ssi bubkar, ma fiha bas. gir ysali ššgol dyalu, ylbas Hwayžu uymkallak taxdu m^{c}ak; u nbgih ^{c}afak ykun hna f-žžuž gir qsmayn.

wa^{c}att ssi bubkar u bqit kanšuf nnašaaT dyal duk SSibyan Hatta ^{c}amlat ttnaš tamam.

Text D.

Hasan: Rašiid, fayn mšiti nta u hadak rražul mul TTemobil Hamra / waw! hadik TTomobil yallah kanšuf zuz bHalha f.Fas kullha / b.nniya hadak doctor a Rašiid, b.nniya ^{c}ammak, ^{c}afak qol. li lHaqq...

--doctor qolna. lak / u ma ^{c}ammišay a sidi, gir kanqol. lu ^{c}ammi / Hasan, ^{c}afa xoya, lyum f.llil gadi nbqa fayq šwiya kanktab waHd lbra muhimma / ymkalli nsallaf lfnar dyalak?

--^{c}lah fayn dyalak? / dyali ma bqaw fih Hžar / yallah kayDawwi ^{c}la rasu..

--wala ^{c}alik a xoya Hasan / lfnar dyali ^{c}and lHaris d.llil / žbarni ša^{c}lu taHt lbaTTaniya u kanktab, u xdah...

--iwa bgiti yaxud Hatta dyali / la xoya...

--Tlabt minnu l'idn, qolt-tu gadi nbqa fayq gir Hatta l.l^{c}ašra u nuSS, u qalli waxxa.

--wa ma tqaDi-liš lHžar f.marra / ma ^{c}andi baš nšrihum.

--kalma d.ššaraf / nuSS sa^{c}a dgya dgya.

--yla xdmu lak nuSS sa^{c}a, nta lmbarak..! / min ba^{c}d l^{c}ša n^{c}Tik lfnar. / qol.li ba^{c}da aš gad tktab f.llil ? / f.nnhar ara ma tktab.

--la! ma^{c}andiš lwaqt f.nnhar / u kayxaSSni nsali waHd ššgol f.had llil./ Hasan, ^{c}andak ši tambar (ya^{c}ni Taba^c - baridi) d. tlatin frank?

--baqi-li zuž

--bi^{c}li waHad.

--Safi hadak baš nšri lHžar l.lfnar dyali / ahya hadi ssitta llarub, zid ši ^{c}ud kbir f.l^{c}afia / waqila had lmakla ga^c ma gad TTiib lyum.

--wa raha Tayba, šbgiti.

--šu(f) šHal d.lmarqa mazala f.TTanžra.

--ara nHaydu šwiya b.lmgorfa u nluHuh f.ttrab.

--yaxoya ^{c}la Tabbax !

Text D

f-Triq ifraan

kanat ssma Safiya u ššamš ma sxuna ma barda, l-HaSil žuw mumti^c; gir xražna l-TTriq lkbira, bda Rašiid kaystanTaqni: 'waš TTala^{c}ti ^{c}al lyumiyaat dyali..., yak ma qolti walu lbaba, yak ma qolti walu l-^{c}ammi bubkar...' umnayn sala bdit Hatta ana kansa'lu; qoltlu ba^{c}da: a Rašiid, dak šši lli ktabti, m^{c}tabar; kaydull ^{c}la annak šaabb ^{c}aaqil; walakin kayDharli blli katnqoS min lqima d-babak, u katwaSfu bHal ši ražul faqiir, mqaTTa^c ma ^{c}anduši ma yt^{c}ašša...; babak a wlidi ražul b-Sna^{c}tu, u blma^{c}mal dialu, u brazqu, ma xaSSu walu, u nta kaTTiyyiH-bih, Hšuma!

hna, Rašiid šaf fiya, u Hmaru ^{c}aynih, u Hna rasu u bqa sakit mudda, u ma faqna brasna Hatta wSalna l-ifraan.

dxalna lwaHad l-maT^{c}am mtwaSSaT, uglasna kanaklu dak šši lli kattab ḷḷah, u Rašiid Haani rasu kayakul gir b-zzaz ^{c}lih. waHd ssa^{c}a Dart fih gir b-ššwiya u qolt lu: ya waldi Rašiid ila kunti ^{c}andak ttiqa fiya, u katHsabni bHal ^{c}ammak, ma txabbi ^{c}liya Hatta Haža, wana kanwa^{c}dak ma nqol Hatta kalma la lbadak wala l-mamak, ila ma bgitiš nta. ma Hassit b-lwald Hatta faDDu ^{c}aynih bddmuu^c, ubda kayšhaq; Hazzartu, u bdit za^{c}ma kan^{c}ayyib ^{c}lih u kanqollu nta ražul, rržal ma kaybkiwš... ža huwa qalli min taHt ddmu^c, u huwa maxnuuq: yallah a ^{c}ammi nraž^{c}u l-lmuxammam, u min daba yumayn aw talt yyam twaSlak risala mfaSSla min ^{c}andi, wila bgiti twarriha l-baba ma uzuwwalakš. raddit Rašiid l-lmuyayyam, u bqit tamma m^{c}ahum šwiya, u kanu ddrari kayganniwi u kayraqSu, u kayqaddmu al^{c}aab, u mnayn qarrbat ššamš tgrab, rkabt f-TTumubil dyali u rža^{c}t f-Hali l-fas, ma ^{c}raftšikifašdazat li TTriq, Hit kunt gariq f-ttaxmaam.

Text A. f.ttilifun m^{c}a ssi ^{c}omar.

--Allo! Allo!, ssi ^{c}omar, hada.....

--ahlan b.ddoctor, fayn had lgiba / wallahila ^{c}ayb ^{c}lik / ^{c}malna lak ši Haža, ma f.balna šay.....

--Haša a ssi ^{c}omar / *wa ma yxfakš.

--wallah a sidi yla mmalin DDar wala ddrari SSgar ma kaysuwwlu ši ^{c}la xahum Rašiid lli ma šafuhši hadi mudda, la! kaysuwwlu gir "^{c}laš ^{c}ammi ma bqaš yži ^{c}andna..." / kunti msafar a ssi flan?

--la, gir yla xražt ši nhar lHadd l.nnaHiya.

--b.lfi^{c}l, ^{c}malt lak tilifun nHar lHadd, Hit ma Dhartiš, u ma žawabni **Hadd. /

--iwa a ssi ^{c}omar, ***kayn ši rawaž?

--ma xaSS xir lHamdu llah.

--kif nhiya lbnita SSgira, Amal / u ddrari, la bas, iwa hada fDal min ^{c}and llah.

--wa ma mwalafši katsuwwal ^{c}lina min b^{c}id bHal ši waHad za^{c}ma barrani ^{c}lina / maHallkum hadak kif l^{c}ada, u Hna rak kat^{c}raf škayn...

--bla šakk a ssi ^{c}omar.

--iwa sidi hadi Tal^{c}a f.lxamsTaš lyum ma qaSSarna mžmu^{c}in / lyum a sidi haHna kanntaDruk f.ssab^{c}a. /

--biHawli llah

--....., iwa a ssi ^{c}omar, ma twaHHaštušay l^{c}azri?

--wa lHaSil ya axi rak kat^{c}raf kuHši: l'insan ma kaybarši Hatta ši wqiyyit d.rraHa fayn yhaddan balu, lbnita SSgira, Amal, kull nhar kanqolu gadi tmut / ma katHabb la lHlib d.yimmaha, wala lHlib d.lfarmaSian euh... d.SSayDala, u gir katgowwat...

--ddiwha l.TTbib / ddrari dima kayHtažu šwiya d.l^{c}ilaž...

--u škun ^{c}andna...

--ymmaha tddiha l.TTbib / yla ma staTa^{c}tiwš džibu TTbib l.DDar / u TTbib l.Bahluli ma kayxTakumš min DDar, u kayHabbkum b.zzaaf^{c}ad, u kayHabb wlidatkum, iwa...?

--iwa yž^{c}al llah xir. / ddunya ma fiha gir tamara. / wa haHna kanntaDruk f.llil, il lliqa'.

Chapter 4

Text A

Haddi wSalt l-DDar, tHammamt u mšit qaaSiD l-lfraš, u n^{c}ast dak llila, ma kunt kanfiq Hatta Darbatni ššamš f-^{c}ayni. hadak SSbaH kan ttnayn; ttlata ma kaynšay; nhar larba^c, ana rža^{c}t l-DDar ^{c}-waqt lgda, wana nžbar rrisala d-Rašiid f-SSandunq d-lbrawat; Haddi žbattha, duwwart ssarut f-bab DDar u dxalt u Hallit rrisala, u bdit kanqra, kalma min fuq u kalma min taHt. rrisala Twiila u mfaSSla bHal ši taqriir d-ššurTa, Hatta galbatni DDaHka, Hit qrit fiha ma yalii:

.....; kattahamni ya ^{c}ammi l^{c}aziiz blli ana kanTiyyaH b-lqiima d-baba u kanšuf fih bHal ši ražul mqaTTa^c.....; f-lHaqiiqa, baba huwa lli kayTiyyaH brasu, u ma yHmadš ḷḷah ^{c}la SSaHHa lli ^{c}Tah, u SSan^{c}a lli f-yiddu.....; xud mital, šHal min marra, mnayn qaybqa baha u mama qaSSaarin f-lbit lkbir, wana kanTaala^c Hdahum, kansma^c baba ma kaytšakka gir min hamm zzmaan, u qallt lflus, utamara bzzaaf, u ddrari kbru, u SSaayr bzzaaf, Hatta kat-bda mama mskina katbki, wana kandir rasi na^{c}is kanšxur, u mnayn baba kaysHabu rana bnniya na^{c}is, kayzid min yiddu. u min naHiya oxra, baba u mama ma kay^{c}arfuš y^{c}išu; kull ^{c}aam kaywldu, u kull ^{c}aam katzid tkbar l^{c}a'ila; ^{c}andak lHaqq baba ma xaSSu xir walakin xaSSu šwiya dla^{c}qal, la huwa wala mama; n^{c}Tik mital: mnayn kaybi^c baba ši sli^{c}a, u kayžiblu ḷḷah fiha ttisiir, ma kayšufši l-lmustaqbal, u yzid ynattaž baš ykbar lu rrasmal, la.....! kaydir yiddu f-yidd mama u ymšiw ysafru b-l^{c}ašr yyaam u lxamsTaš lyum, ya ^{c}and Hbibi f-lqniTra, ya ^{c}and ^{c}ammti f-mrrakiš, wana u xxuti SSgar kanbqaw gir m^{c}a lmt^{c}allma. u mmayn kayraž^{c}u min ssfar dyalhum, kaybda baba bHal l^{c}ada kaytšakka min qallt lflus; lHaSil ma nzidš nqollak ktar, wila bgili twarri had rrisaala l-baba, warriha lu, u zid qollu blli rana mSammam gir nrža^c mal lmuxayyam gadi nqaddam Talab l-lmadrasa SSinaa^{c}iya aw lHarbiya aw lli kan, gir baš nmši daxili, u uba^{cc}ad ^{c}lihum min DDar; wa'ila lliqa' u ssalaam.

Text B.

ddoctor....., kayxammam mᶜa rasu:

"dak šši lli ktab li Rašiid f.rrisaala dyalu, rana bdit kanšuf minnu ši Haža f.lklam d. ssi ᶜomar!

... ᶜammru ma tšakka Hdaya wala biyyin ši Haža min dak šši lli qal.li waldu.....; Rašiid ᶜandu lHaqq. Hatta ana mnayn kunt Sġir kunt kanšuf BBa ᶜandu zuž d.ssirat: f.zzanqa, mᶜa nnas, dima kayDHak, u kayHmad llah, u kayqol. li (a wlidi sir l.DDar u ražaᶜ ddurus dyalak, u kun tilmid mužtahid.....) / u Hatta ana kunt mTuwwar, yla bġit ši flus aw ši SabbaT aw ši kaswa..., kanqolha-lu f.zzanqa mnayn kaykun mᶜa SHabu, u kanšufu farHan / iih! u f.DDar, mnayn kan kayži bba, kanbda *nHDi Trafi, u nHDi lsani / iih! had šši ġir lbaraH, bHal lmanaam. / hiya qol.li daba Rašiid mskin rah f.dak lHala lli kunt fiha ana hadi waHad lxamsTaš aw saTTaš lᶜam? walakin ma nxafši ᶜlih, kayᶜraf maSlaHtu...; *innama, kanDann šwiya had lbra hadi lli f.žibi, Hsan ma naᶜTihašay l.bbah min yiddi lyiddu; ymkan ytqaSSaH, aw.....manaᶜraf. ara nᶜawwad nqra dak rrisaala, u nšuf ašnu kayqSad Rašiid: (kayqra rrisaala lli SafaT. lu Rašiid min lmuxayyam) ..... ah! , kayqolli "yla bġiti twarriha l.baba, ma nzuwwal.lakš," ġadi b.DDabT nᶜTi had rrisaala l.ssi ᶜomar l.yum f.llil min baᶜd lᶜša ᶜandu f.DDar.

(ttilifun): Allo! škun hada, ssi ᶜomar?, fik kanxammam, wallahila fik kanxammam....., la, Safi f.ssabᶜa tamam hana ᶜandkum....., ah, waxxa, Hatta hadi fikra, nduz ᶜandk l.lmaᶜmal baš nmšiw žmiᶜ? aw ntlaqaw f.lqhiwa dyanna mᶜa ssitta u nuSS? Hatta hada naDar, rak tžbarni tamma min ssatta lfuq. wa il lliqa./ (kayxammam mᶜa rasu): mskin ssi ᶜomar, ražul Tiyyib,,,, u baD^{c}a maši daba ši daka' aw ši ....., gir mskin ma žbar lli ynaSHu; lHaaSil had rrisaala, mnayn n^{c}Tiha lu gadi tbiyyin li lHaqiqa; u daba Rašiid rah fuwwaD li nkun ana lukil dyalu m^{c}a bbah.

Text B

Twit rrisaala min ba^{c}d ma qrdtha b-ttadqiiq u fhamt kull kalma b-m^{c}antha, u dartha f-žibi. klit lli kattab ḷḷah b-zzarba, dayr f-^{c}tiqaadi gîr nuSal l-lmaktab dyali, n^{c}ayyaT l-bban Rašiid una^{c}raD rasi ^{c}lih l-la^{c}ša u ttaq^{c}iira. m^{c}a ttlata duwwart ttilifuun, aaloo, aaloo, ssi ^{c}omar, hada flaan, šxbaarak, šxbaar mmaliin DDar...' ssi ^{c}omar ma saq-li xbar mšit llmoxayyam ^{c}and waldu Rašiid, lmuhimm bda kay^{c}ayyab ^{c}liya: waš za^{c}ma yla ma kanši Rašiid f-DDar ma džiši tšufna... ila aaxirih u f-ttaali: haHna kantsannawak f-ssatta, tamam wala budda, wa labudda. lla' yhannik' lla' yhannik il lliqa'.

f-ssittâ b-DDabT daqqit ^{c}la bab DDar, Halluli u dxalt; kanžbar ssi ^{c}omar u ssiyyda dyalu, u ddrari SSgar kullhum f-lbit lkbir kaytSanntu ^{c}la rradio, u gir šafuni gabbalt ^{c}lihum, nsma^c: a lharrab, alharrab 'lla' ya^{c}Tina ^{c}la wžah min nduzu; wana gir kandHak u n^{c}tadar, u sakit ^{c}la ma fiya Hatta t^{c}aššina u nazlu sswani dataay u l^{c}allaqa d-ka^{c}b gzal ulfaniid; ddrari SSgar mšaw yna^{c}su f-bithum, ubqina gir Hna b-tlata, kantsannaw škun gadi yžbad lHdit d-Rašiid; ma katkun illa yimmak, qalat li: iwa ya sidi flaan, malak katdwi gir blqyaaS? Hit SaHbak maši hna ?. fažatha ^{c}liya, qolt lha; maža xbar min lmuxayyam, u ma mša Hadd minnkum yšuf Rašiid.' — qalat li 'la!' ža ssi ^{c}omar kammal lhadra dmratu u qalli: 'a ssi flaan, šDhar lak f-dak lwald ma kay^{c}Tinaši ^{c}aqlu abadan, ymkan ykun xalwi'! qolt-lu: ana ba^{c}da kayqolli ^{c}aqli dak lwald b^{c}aqlu u kayt'ammal f-kull Haža; gir ntuma, lli waldih kayxaSSkum t^{c}arfu kif t^{c}išu m^{c}ah, uma t^{c}amluluš lhamm f-qalbu. ssi ^{c}omar šaf fmratu, u šafat fik, u dar fiya u qalli: " yla f-baalak ši Haža, qulhanna, Hna ma kanxabbiw walu ^{c}la ba^{c}Dna." maddit yiddi l-žibi, užbatt rrisaala lli SafāT li waldu Rašiid mal lmuxayyaam, u makkalthalu, u žma^{c}t b-lwaqfa uqolt l-hum: ḷḷa ymassikum bixir.

Text C. ddoctor....., kaywažžad bašystaqbal ssi ᶜomar.

--a kanza, lyum gadi nbassal ᶜlik šwiya.

--la sidi, ᶜla rasi, dak šši lli xaSSak a sidi ndiru..

--barak llahu fik; gir lyum gadi ytᶜašša mᶜaya hna waHd ssiyyid Sdiqi, waš ma ymkallak šay tražᶜi hakkak mᶜa rrabᶜa u TTaybinna ši Haža d.lmakla?

--ᶜla rasi a sidi, dak šši lli bgiti ykun mužud.

--rah tamma šwiya d.llHam f.ttalaaza / Taybih Tyab mgarbi, b.lxoDra u lmarqa.

--n Sawb. lkum Hatta šwiya d.sslaDa a sidi, b.lfalfal u maTiša?

--iyyih ᶜafak / u had ssiyyid lli žay makatᶜažbušay ššurba d.lxnaši aw d.lHkak / Tiyybi žahd tlata walla rabᶜa d.žžabbaniyaat d.lHrira b.lᶜdas u lHammiS, u ttqaTaᶜ...

--wa naDarak a kanza.

--Safi a sidi, kun hani, kull ši ykun f.lgaya, kif tHabb./ nwažžad lkum a sidi lmtšakal u lmwas d.lfaDDa.

--la la la, gadi naklu gir b.yiddina bHal nnas / u bqay hna ᶜafak baš tqarrbi ᶜlina, u gir nsaliw b.lᶜša, siri lla yhannik.

--b.lfaraH a sidi / f.rrabᶜa tamam nkun hna.

--haki žibi f.yiddik ši kilo d.ttaffaH u kilo d.banana, u šufi yla ma bqa Ulmas f.ttalaaža, žibi mᶜak zuž d.lqraᶜi.

--baqi tamma qarᶜa u nuSS.

--waxxa, žibi qarᶜa oxra d.Ulmas u qarᶜa d.coca cola kbira./ yak wladak ᶜandhum lli ybqa mᶜahum?

--wladi a sidi nxallihum mᶜa žddathum, mmey, Hatta nduz ᶜlihum mnayn nsali / gir kun hani a sidi.

γ

--Hatta ana gad n^{c}Tik xamsa d.draham zayda ^{c}al l'užra d.lyum / u min nhar ttnayn žžay gad nzidak dirham f.nhaar ^{c}al l'užra dyalak, u gad nTlab minnak tbda dži tlata d.lmarrat f.l'usbu^{c}, f.^{c}awT zuž/ ymkallak tbda dži: ttnayn, u larba^{c} u žžam^{c}a?

--rabi yxallik a sidi; yiih nži ma ^{c}andi ma nqol.

--wa siri daba baš dži f.rrab^{c}a.

Text C

daz usbu^c kamil, la xbar la 'atar min ssi ^{c}omar; u maši Swab n^{c}ayyaT-lu ana lluwwal aw nmši ^{c}andu, Hatta yt'ammal f-rrisaala d-waldu, u yž^{c}al l̤l̤ah xiir. aranna daba Rašiid baqilu yuwayn uyrža^c min lmuxayyaam; waš bbah qbal dak šši lli f-rrisaala dyalu, u gadi yxallih ymši llmadrasa lHarbiya dāxili. bdit kanxammam: Rašiid baqi yallah ^{c}andu tlaTTaš l^{c}am yla qabluh f-lmadrasa lHarbiya d-Mknas, ma ysamHulušay min ba^{c}d ydxol l-lmadrasa l^{c}ulya d-DDar lBiDa aw ši ma^{c}had ^{c}aali f-uruppa aw Amirica baš ytxarraž DabiT kbir, Hit ma txarrašš min ttanaawi...; idan, gadi ybqa da'iman DabiT Sgiir, aw mulaazim. u qolt m^{c}a rasi: wallâh ma nxalli bbah yDayy^{c}u; lazam yHaSSal ^{c}al lbakaluria dyalu udak ssa^{c}a ymši ytxarraž f-aš mma bga; u zatt qolt m^{c}a rasi" lazam nšuf ssi ^{c}omar qbal ma yži waldu Rašiid mal lmuxayyaam, wila ma žaši ^{c}andi ana nmši ^{c}andhum l-DDar bHal l^{c}aada unSaffiw had lHsaab...; n^{c}ayyaT lu yži ^{c}andi l-DDar..., aw nmši ana ^{c}andu l-lma^{c}mal aw...aw..., Hatta fikra ma ^{c}ažbatni; f-ttaali qolt m^{c}a rasi: baqi ^{c}andi gadda f-yiddi.

llagadda kanat žžam^{c}a; ssi ^{c}omar ma kayxdamš, u xaftu ymši l-ši MuDa^c m^{c}a Darhum u ma nšufuš. min ba^{c}d Slaat lžumu^{c}a, hakkak m^{c}a lwaHda u nuSS ^{c}malt-lu tilifun l-DDar u qoltlu: lazam nšufak min ba^{c}d lxamsa, ^{c}andi f-DDar, maši ^{c}andkum. bda kayDHak uqallli: hadak šši lli kunt gadi n^{c}mal b-DDabT.

Ana sakin f-bartma buttdi, yallah ^{c}andi waHad lxaddaama kadži nhar žžam^{c}a f-SSbaH u nhar ttnayn f-l^{c}šiya tnaDDaf-li lmaHal u tSabban lHwaayix u lizuur. mnayn ^{c}ayyatt l-ssi ^{c}omar, kanat lxaddama salat šgalha u katnaDDaf Trafha baš tmši f-Halha; žit ana qoltlha: a kanza, ^{c}afak raž^{c}i m^{c}a rrab^{c}a u nuSS, u Tayybinha šwiya d-llHam u ššurba, u siri ^{c}ad l̤l̤ah yhannik. m^{c}a lxamsa u nuSS kan kullši Taayih u mužud, lxaddama mšat f-Halha min ba^{c}d ma xallaStha; hakkak u ssarsaar Drab, u Hallit lbab kanžbar sssi ^{c}omar.

Text D. ssi ^{c}omar u waldu Rašiid ^{c}and ddoctor.....

--lbaraH a Rašiid, babak wana kunna kanšu fu hadak lbarnamaž lli kay^{c}ažbak f.ttilivisiun..

Rašiid: ah! "qabl limtiHaan"? / ba^{c}D l'as'ila lli kaywažžhuha fih, muhimma b.zzaaf, walakin TTalaba ba^{c}D lmarrat ma kaybiyynuš ši *TTilaa^{c} kbir ^{c}al * lmuDu^{c}.

ssi ^{c}omar: a waldi, waqtaš tkun Hatta nta katžawab ^{c}la duk l'as'ila, wana u mamak, u xxutak kanšufuk f.DDar? (Rašiid kaysuf f.dductor, qbal ma yžawab bbah).

--Rašiid, kat^{c}raf b.lli Hatta Haža ma bqat mxabbya daba./ babak TTala^{c} ^{c}la kullši, u Hna daba hna b.tlata baš nSaffiw had lmas'ala f.marra waHda./ noD ^{c}annaq babak u busu, u dak šši lli mazal f.qalbak qolu-lu, u. (Rašiid kayt^{c}annaq f.bbah).

--ssi ^{c}omar, qol l.Rašiid dak šši ^{c}laš ddakarna hna lbaraH f.llil.

ssi ^{c}omar: ana ya waldi Rašiid, nbgik tkun xiir min qranak kullhum. / daba lli fat mat, u dak šši lli kunti kattšakka minnu, dfannah taHt l'arD; min daba lfoq ya waldi, nta mul DDar, lli xaSSak baš tkammal ddirasa dyalak, mužud, u lhamm ^{c}ammru ma ydxol l.DDar lli nta fiha.

Rašiid: lhamm a baba, ^{c}ammru ma kaydxol lši Dar duHdu, u ^{c}ammru ma kaydxol l.lqalb lli ma kayqabluš./ a baba, lazam t^{c}mal šwiya d.nniDaam f.lHayaat dyalak....

ssi ^{c}omar: ^{c}andak lHaq a waldi, ana b.rasi kunt kan^{c}mal ši masa'iil, kanndam ^{c}lih f.lHiin, walakin ma kuntš kanžbar lli ynabbahni, daba ^{c}andi waldi Rašiid lli kay^{c}raf lmaSlaHa dyalu, u d.l^{c}a'ila dyalu/ (l.dduktur) wa ** štti ^{c}laš dima kanqol.lak xaSSak ddzuwwaž u t^{c}mal wlidatak/ lulidat dima kaynabbhu waldihum... (dductor kayDHak).

Rašiid: la, a baba, ^{c}ammi ma yHtaž lli ynabbhu, huwa kaynabbah nnas, Hit šši^{c}ar dyalu huwa: "lli ma žal ma ^{c}raf b.Haqq rržal".

Text D

Klina lli kattab llah bzzarba; ttilivisiun xaddaam u Hna gaᶜ ma kanšufu fih; kull waHad kaytsana SaHbu ytkallam., waHad ssaᶜa u huwa yži waHad lbarnaamaž taqaafi ᶜunwaanu: qabl limtiHaan, kaywažžhu fih as'ila l-TTalaha lli gadi ytqaddmu l-lbakaluria. Ana gir raaxi wdni u sakit u SaHbi raaxi ᶜliya; ma fadni gir ntkallam ana lluwwal, wa'illa gadi yduz llil kullu bla fayda.

Dart f-ssi ᶜomar u qoltlu: waqtaš ykun wlidna Rašiid kayžawb Hatta huwa ᶜla l'as'ila d-lbakaloria. ssi ᶜomar, mskiin tqol kan naᶜis; qfaz f-maHallu u qalli: kunt saabiH f-lxayaal; u zad qalli ana mustaᶜidd nᶜTi ddamm u llHam baš ykammal Rašiid ddiraasa dyalu unfdi fih lžuhl dyali. ᶜazz ᶜliya Sdiqi, u Haqiiqa kan ᶜandi ᶜziiz. Dart, fih u qolt-lu: yla kan hakka, ana gadi ntkallaf b-Rašiid u nnaSHu ma ydir walu min dak šši lli ktab f-rrissaala dyalu: walakin Rašiid rah ᶜTak dars f-lHayaat ᶜammrak ma tnsah; nta mul dda, nta mul ddwa; Rašiid kaybgi yᶜiš f-rraHa, u nta, lwaažib ᶜlik ma džibš lhamm l-DDar, xuSuSan ma ᶜandak ᶜlaš; lkifaya HaSla lHamdu llah; Hatta hadik ssiyyda ymman ddrari maši maᶜquul tbqa tᶜammar-lha qalbha b-lhamm lxaawi..'' ssi ᶜomar dziyyar u qalli: lmuhimm šnu huwa ddwa baš Rašiid ytražaᶜ ᶜla lfikra dyalu''.

qolt-lu: amrun sahlun; mnayn yži, gadda nša'allah, ntᶜaššaw mžmuᶜin ᶜandkum f-DDar, u nžiw nqaSSru hna ᶜandi ana wiyyak u Rašiid, u nSaffiw lmasa'il f-žuww ᶜaa'ilii.... katᶜraf blli Rašiid ma yqdarš yzid ᶜliya ttania."

tᶜannaq fiya SaHbi ssi ᶜomar, bHal l'ixwaan, u galbuh ddmuuᶜ, u mša ᶜand wlidatu f-lHiin. llagadda f-nafs lwaqt, hakkak mᶜa lHdaš dlliil kan kullši f-lgaaya. šhar min baᶜd, f'awwal ktubar dxal Rašiid l-ttanaawi, u kan kull ᶜam kaytqaddam, u bbah walla bHal Sdiqu, u walla kaydxol l-DDar farHaan u našT.

u nraž'u mnayn bdina: l'aan Rašiid HaSSal ᶜal lbakaluria dyalu btafawwoq u rah daba kaystaᶜadd baš ydxol l-qism lbigoži baš ytxarraž ustaad d-lžografia.

nihaayat qissat Rašiid

by W. A. Alami

Feb-March 1967 ILTC

HEW I.U. Bloomington

I. A. as'ila ^{c}al lmuqaddima

1. ^{c}ibaaraat (expressions and idioms)

--kaysta^{c}add baš ydxol...:

ya^{c}ni mužud, kaytsanna gir ttHall lmadrasa min ba^{c}d l^{c}oTla d. SSif.

--^{c}andu minHa mil lwizaara:

ya^{c}ni wizaarat tta^{c}liim (the ministry of education)

gadi txllaS žamii^c nnafaqaat (all the expenses)

baš ytxarraž (he graduates) Rašid ustaad mil lqism lbidagoži.

--gadi n^{c}Tikum naDra ^{c}la...:

ya^{c}ni gadi ntkallam gir saTHiyyan (superficially), maši b.

ttadqiiq (not in details), ^{c}al lHayaat d.Rašiid.

2. as'ila lilfahm: (questions for [testing] comprehension)

--šHal ^{c}and Rašid f.^{c}amru?

--^{c}laš HaSSal had l^{c}am?

--layn gadi ydxol l^{c}am žžay

--šnu gadi ydras, u šnu bga ykun?

--waš kayban l.kum b.lli bban Rašid **mattafaq** m^{c}a waldu "^{c}la Tol lxaTT" (in all respects)?

--fina mdina f.lMagrib kayn lqism lbidagoži?

--waš kat^{c}arfu si Haža ^{c}la had lmdina.

3. tamriin kitaabi (composition exercise)

katbu f.xamsiin klma, ga^c lli kat^{c}arfu ^{c}la mdint RrbaaT.

I. B. as'ila ^{c}al ddars ttaani

1. ^{c}ibaaraat.

--ma kaydir lxayT f.libra Hatta kay...:

ya^{c}ni dima kaystašar (he consults) m^{c}aya, ^{c}ad yla ttafaqna,

kaydir dak šši lli f.rasu.

--nhar ssbu^c:

usbu^c min ba^{c}d katxlaq "ttarbya" (the baby) kaydabHu (they slaughter) Hawli kaytsamma lHawli d.ssmiya, ya^{c}ni Hatta min ba^{c}d usbu^c ^{c}ad ttarbya kat-walli ^{c}andha "smiyya xaSSa" (proper name) u hadak ^{c}laš dak nnhar kaygolulu f.lMagribi "nhar SSbu^c, aw" nhar SSmiya", kif kif.

--walla ^{c}azri:

ya^{c}ni mabqaši wald Sgir. had l^{c}ibaara kaysta^{c}mluha (they use it) f.lMagrib, u kayzidu ^{c}liha"...tbarkallah", baš lwaldin d. hadak lwald (aw lbint) "ma yxafuš mil l^{c}ayn" (they won't fear the evil eye).

mulaaHada (comment, foot-note...):

yla bga ši waHad ysuwwal ši nas šHal ^{c}andhum d. lulad, aw šHal f. ^{c}mar wladhum, lazim "mil l^{c}ada" (it is the costum) ygol dima:

šHal ^{c}andkum d. lulidat tbarkallah, aw:

sHal ^{c}and wlidkum (aw bniytkum) tbarkallah.

2. as'ila lil-fahm:

fayn Tlaqa bban Rašid Sdiqu?

kifaš ^{c}raD lu? laš ^{c}raD lu?

waš hakka kat^{c}arDu l.SHabkum f. Amirika?

3. tamriin kitaabi

katbu "inša'" (composition) f. xamsiin klma, katfassru lši waHad ma kay^{c}rafš l^{c}ada f. Amirika, kifaš kat^{c}arDu l. SHabkum baš yt^{c}aššaw ^{c}andkum f. DDar.

t^{c}awnu b. (help yourself with) had "lmufradaat": (vocabulary) min qbal, ktab, SafaT, žžwab, ssmiya, rržal, l^{c}yalat; ttilifun... .

I. C. as'ila ^{c}al ddars ttaalit

1. ^{c}ibaaraat:

--kunt γla ma šuftuši, kanšufu...:

ya^{c}ni "lqliil" (the least) lli kanšufu, huwa marra f. l'usbu^c; "u b. kalimat oxra" (in other words), kunt kanšufu dima, ^{c}layn kull nhar.

--ana gir ^{c}aTih bali:

ya^{c}ni huwa kayhdar u ana gir kantSannat, u ma kangol Hatta Haža.

--lHaaSil ma^{c}linaši:

ya^{c}ni "ma kayn laš nzidu lklam" (it doesn't matter, useless to speak any further)

2. as'ila lilfahm:

--šnu hiya l^{c}ibaaraat lli katbiyyin f. had ddars b. lli Rašid mttaafaq m^{c}a "SaaHib lqiSSa" (the narrator)?

--šHal kan f. ^{c}mar Rašid f. had ddars?

--šHal kan f. ^{c}amru f. lmuqaddima (ch. I. t. A)

--šHal dazat min sana ma bin lmuqaddima, u had ddars ttalit?

žawbu b. žumal "muxtalifa" (different) min xamsa aw sab^{c}d

d. lklmat; "matalan" (for example) :

ma bin lmuqaddima u ddars ttaalit, dazat...; aw: dazat...;

aw:...dazat... .

3. tamriin kitaabi:

waSfu (describe) Rašid, u l^{c}a'ila dyalu; ymkallkum tt^{c}awnu, b. mufradaat wa ^{c}ibaaraat min ddurus A, B...

I. D. as'ila ^{c}al ddars rrabi^c

1. ^{c}ibaaraat:

--qabla kulli šay':

hadi ^{c}ibaara kaysta^{c}mluha f. lMagrib, u hiya ^{c}arabiya klassikiya;

u m^{c}antha sahla, ya^{c}ni (first of all).

--lwaaqi^c:

Hatta hadi ^{c}ibaara klassikiya; u m^{c}antha (as a matter of fact)

--^{c}andi fik ttiga lkamla:

ya^{c}ni ma kanxabbi ^{c}lik Hatta Haža

--ma nzuwwallakš:

ya^{c}ni ^{c}mal lli bgiti, u ana mttafaq m^{c}ak.

--yž^{c}al llah xir:

ya^{c}ni mnayn kaykun ši waHad "Hayr" (undecided), ma kaymkallu ydir Hatta Haža, u kaygol m^{c}a rasu: daba ma nqdar ndir walu, u mir ba^{c}d ymkan nžbar ši fikra mzyana; u Hit lMgarba "nas diyynin" (religious people) dima mnayn ma kay^{c}arfu šnu ydiru "f. lmustaqbal" (in the future) kaygolu: llah huwa lli gadi ywarrini šnu ndir min ba^{c}d had ssa^{c}a. u hakkak kaygolu (...yž^{c}al llah xir.)

--mudakkira yawmiya:

ya^{c}ni kunnaš Sgir kaykun f. žžib, u katktab fih ga^c hadak šši lli gadi t^{c}mal kull nhar. u kadalik kaymkan ykun kunnaš kbir f. DDar katktab fih "ga^c lli žra" (all that which happened) kull nhar. bHal Rašid f. had ddars, lli kayktab f. llil ga^c lli žra f. nnhar.

--kaydHak min wadnih:

ya^{c}ni farHan b. zzaf.

2. tamriin kitaabi:

laxxSu (sum up) had ddars f. sab^{c}a, aw tmanya d. lžumal. ymkan lkum ttʿawnn b. had l'as'ila: 1) fayn kan Rašid f. lluwwal d. had ddars? 2) škun lli mša ^{c}andu? (^{c}laš ??) 3) šnu daru 4) šnu gal Rašid l. SaHib lqiSSa? 5) šnu ^{c}mal SaHib lqiSSa min ba^{c}d? 6) šnu dar SaHib lqiSSa llagadda? 7) šnu žbar? 8) šmin nhar kan?

9) šnu dar Rašid nhar zzam^{c}a? 10) kif kan? 11) ^{c}laš?... .

I. E. as'ila ^{c}al ddars lxaamis

1. ^{c}ibaaraat:

--ma kaywafquš lhawa d. lbHar:

ya^{c}ni kaymraD mnayn kaykun f. ši mdina žat "^{c}al ššaaTi'"

(on the coast)

--Hna Za^{c}ma kanfahmu ba^{c}Diyatna:

ya^{c}ni bla klam, gir b. l^{c}ayn kan^{c}arfu šnu kayxammam laxor.

--zatt mmorah šwiya:

ya^{c}ni mnayn mša, bqit ana si swiya ^{c}ad mšit

--ma fadni gir...:

ya^{c}ni hadak šši lli qdart ndir.

--ma faqt b. rasi Hatta...:

ya^{c}ni ma kunt kanxammam, walla kanfakkar, wala kansma^c wala kan^{c}qal Hatta Haža, bHal ši waHad mnayn kaykun na^{c}as, u kayfiq "maxlu^c" (disrupted or disturbed)

--min gir Hsas:

had l^{c}ibaara, tamaaman b.Hal loxra lli qbal minnha.

ya^{c}ni kaymkallak tgol:

ma faqt b. rasi Hatta wSalt, aw wSalt min gir Hsas.

mulaaHada: raddu balkum;

"ma faqt brasi".., kadži hiya lluwla, "qbal lfi^{c}l" (before the verb), wa'amma "...min gir Hsas", kadži min ba^{c}d lfi^{c}l.

--marra kalma, u marra Hikma:

ya^{c}ni kanhadru "bla mufid" (without purpose), kangolu "lli žab llah" (whatever comes to our mouth)

2. as'ila lil-fahm:

--^{c}laš Rašid mša l. žžbal, u ma mšaš l. ššaaTi'?

--^{c}laš Rašid bga yšuf SaaHib lqiSSa min ba^{c}d yži mil lmuxayyaam, waš kat^{c}arfu ši Haža bgaw ytkallmu ^{c}liha gir b. žuž?

--layn mša SaaHib lqiSSa, u šnu ^{c}amlu min ba^{c}d, huwa u SaHbu (bban Rašid?)

--šmin waqt kan hadak?

3. tamriin kitaabi:

a) waSfu SaaHib lqiSSa milli faq f. SSbaH, Hatta l. waqt lgda.

b) laxxSu had ddars "f. ba^{c}D lžumal" (in a few sentences)

II. A. as'ila ^{c}al ddars ssaadis

1. ^{c}ibaaraat:

--ssiyyda katmarHab b...:

ya^{c}ni mulat DDar, yimman Rašid farHana lli žit l.^{c}andhum l.DDar, u katqol.li: mraHba bik

--ana gir kangamgam...:

ya^{c}ni kanqol ši klam ma ymkan yfahmu Hatta waHad; bHal mnayn kaykun ši waHad "xawfan" (scared) walla "Hašman (embarrassed)

--yšamm rriHa d... f...:

ya^{c}ni mnayn kaykun ši waHad gayb, u katšuf ši waHad axor lli kay^{c}arfu, kattfakkar hadak lli gayb; u f.had ddars, Hit Rašid gayb f.lmuxyyam, SaaHib lqiSSa ža yšuf waldin Rašid baš ytfakkar waldhum lli kayHabbu b.zzaf.

--ya hu ya xuh ...:

ya^{c}ni ma kayn farq, kif kif u f.had ddars, ssiyyda yimman Rašid katbgi tqol: lli kayHabb waldna, kayHabbna Hatta Hna;

--ara u kan: (Better than nothing)

--mnayn nžlu sswani:

min ba^{c}d lgda u min ba^{c}d l.^{c}ša, f. lMagrib, nnas kayšarbu atay; u lwaqt dyal atay f.lMagrib, muhimm b.zzaf, Hit nnas ma kaykunuš kayhadru b.zzaf f.waqt lmakla, walakin f.waqt atay kaymkallhum ydaHku, u "yfarrqu llga" (they chat)

--bda lsani kaydur f.fammi:

ya^{c}ni bgit ntkallam, walakin Hšamt

--nqol ma ^{c}andi walla nktam ssirr:

(shall I say what I know or keep it secret).?!

--wallah ma ngadru wala nfši sirru:

(by Allah, I shan't betray him or disclose his secret)

—SSamt Hikma: (silence is wisdom).

—kanqra min taHt ddmu^c:

ya^{c}ni kanqra, wana bHal lli kanbki u ma qdartš nHSar ddmu^c. (I was reading with tears in the eyes)

2. as'ila lilfahm, u lmuHaadata (conversation)

—fayn huwa Rašid lyum?

—hadi lmarra lluwla lli tkalmat yimman Rašid f· had lqiSSa, šnu qalat? waš kayban lkum b·lli yimman Rašid m'addba (polite)? ^{c}laš

—^{c}laš SaaHib lqiSSa bga ytkallam, u ma qdarš?

—šnu dar SaaHib lqiSSa mnayn rža^c l·DDar dyalu? waš kan farHan? ^{c}laš.

3. tamriin kitaabi

katbu 'inša' min sattin kalma, katwaSfu fih SaaHib lqiSSa mnayn rža^c l·Daru

II. B. as'ila ^{c}al ddars ssaabi^c

1. ^{c}ibaaraat:

—yla ma xdamš ma yakulš:

(he lives from hand to mouth)

—^{c}a'ila mutawaSSiTa: (middle class family)

—ma kat^{c}tamad gir ^{c}al llah ...:

(she only trusts in God,(and in her husband.)

—rrža f· llah: (in God we trust)

—llah yžazih bixir u y^{c}awnu ^{c}la hamm zzmaan:

(God reward him and help him bear the heavy burden of life)

2. ^{c}ibaaraat "madrasiya" (school vocabulary)

—diftar = kunnaš (exercise book; notebook)

—lHisaab u lhandasa: arithmetic and geometry (engineering)

—TTabii^{c}iyaat: natural science

--nnaHw u lluga: (grammar and syntax)

--ttaarix: history

--lžugraafiya: geography

--rrasm: drawing

Note the Arabic patterns of the following:

--5 + 5 = 10: xamsa zid ^{c}liha (add to it) xamsa, lžamii^c, ^{c}ašra.

--10 - 5 = 5: ^{c}ašra TraH minha (drop from it) xamsa, lbaaqi (it remains) 5.

--5 x 5 = 25: xamsa drabha f· (strike it by) xamsa, xamsa-u-^{c}ašrin.

--25 : 5 = 5: xamsa-u-^{c}ašrin qsamha^{c}la (divide it by) xamsa, (žat) Xamsa

3. as'ila lilfahm:

--^{c}laš Rašid kaydir "lHsab" (reckoning) dyal lflus lli dfa^c ^{c}lih bbah.

--šHal žbar f· "lžami^c nnihaa'i" (sum-total)

--šHal žat 15.95 DHS, b· ddolaar mirikaan?

--šHal d· dfatar šra Rašid.

--šHal taman kull diftar.

--šHal zat 0.60 DHS b· ddolaar mirikan?

4. tamriin kitaabi:

a) diru "qaa'ima" (a list) dyal ga^c lli xaSSkum lyum, qbal ma tmšiw l· SSoq baš tšriw dak šši. diru ttaman d·kull Haža, u lžamii^c d· lflus lli lazim ddaf^{c}u.

b) katbu "risaala" (a letter; a note) l· bbakum katqololu fiha šHal xaSSkum d· lflus, u šnu gadi tšriw bihum, b· ttadqiiq.

II. C. as'ila ^{c}al ddars ttaamin

1. ^{c}ibaaraat:

--kan^{c}mal žuhdi: (I try my best.)

--rabbi ma kayxallini ši: (God does help me.)

mulaaHada: kat^{c}arfu b. lli lMgarba diyynin b. zzaf, u ddin dyalhum huwa l'Islam, lli kayqol: "^{c}mal žuhdak, u LLah y^{c}awnak. Hatta Rašid, waxxa baqi Sgir kay^{c}raf ddin dyalu, u kaya^{c}mal žuhdu, u LLah ma kayxallihš, ya^{c}ni kay^{c}awnu LLah Hit huwa kay^{c}awn rasu.

--waldak Rašid f. ktafak a mama:

ya^{c}ni y^{c}awnak u ya^{c}mal kullši baš tkun mamah farHana, u "ktafha ^{c}alyin" (her shoulders high, i.e. she'll be proud)

--hana ^{c}andak a baba:

ya^{c}ni ymkallak t^{c}tamad ^{c}liya, rana n^{c}awnak ^{c}la hamm zzmaan.

--lli ttkal ^{c}al llah ma yxib:

(he who trusts in God, shan't be disappointed)

--ya HafiiD ya sattaar: (God forbid)

--lHamdu llah: (Praise be to God.)

2. tamriin lilmuHaadata:

--dakru (mention) "žamii^c lHaalaat" (all situations) lli kayqolu fiha lMgarba (u lmsalmiin kuffhum): lHamdullah.

--wagtaš kayqolu lMgarba: 1) bismillah 2) tbarkallah 3) lli ktaab 4) 'nša' llah 5) yž^{c}al llah xir 6) ya rabbi 7) llah yxlaf 8) wallah 9) ^{c}al llah 10) f. yidd llah 11) lHamdullah ^{c}al sslama.

3. 'inša': TTbib ža yšuf bban Rašid. katbu katwaSfu: TTbib, u lmriD, u Rašid. ymkallkum twaSfu Hatta yimman Rašid fhadik ssa^{c}a lli kan TTbib f. DDar, walakin matnsawš b. lli hiya mra taqliidiya (traditional Moroccan women)

II. D. as'ila ^{c}al ddars ttaasi^c

1. ^{c}ibaaraat

--^{c}uTlat ra's ssana, walla: ... ras ssana.

ya^{c}ni l^{c}uTla lli kayšaddu fiha lmadaris, "b.munasabat" (on the occasion of.) "mawlid lmasiH" (Xmas day), u lluwwal d. ssana žždida.

mulaaHada: waxxa lMagrib maši blad "masiHiya", (Christian) lmadaris kullha katšadd min 22 aw 23 diSamber Hatta 1.2 .žanviy. wa'mma "l'idaara" (the administration) katšadd gir nhar lluwwal f·žanviy, lli kaytsamma f·lMagrib: "ra's ssana l'idaariya. u hakka kanfahmu b·lli lMagrib ^{c}andu ra's ssana l'idaariya (lluwwal d·žanviy), u ras ssana ddiniya (aw lhižriya) lli huwa lluwwal d·ššhar l'islaami, MuHarram.

--u b had lmunaasaba kaymkallkum tt^{c}allmu ššuhur lhižriya, lli hiya:
1) MuHarram 2) Safar 3) Rabii^c lluwwal 4) Rabii^c ttaani
5) žumaad l'awwal 6) žumaad ttaani 7) Ražab 8) ša^{c}baan
9) RamaDaan 10) šuwwal 11) dul qi^{c}da 12) dul Hižža. u had
ššuhur kattsamma: "ššuhur lqamariya" (the lunar months).
wa'imma ššuhur lmasiiHiya, kattsamma: "ššuhur ššamsiya", (solar
or sun months)

--kay^{c}aDD f·llHam lHay:

ya^{c}ni kay^{c}mal ktar min žuhdu.

--t^{c}ya tfham:

ya^{c}ni kaybgi ya^{c}mal ši Haža, walakin ma^{c}andu qowwa (the might) baš ya^{c}mal ga^c lli kaybgi (used only in the 2nd person singular in the meaning: "one can never be too wise.")

--ma yHaqq ^{c}liya Syaam: (I'm too little to fast yet)

kat^{c}arfu b-llli lmsalmin kaySomu f·ššhar dramDaan kullu, min "lfžar" Hatta "l·lmargib" (dawn ... sunset) walakin ma kaybdaw ySomo Hatta kaykun ^{c}andhum: 16, aw 17 l·^{c}am.

--kbar lu lHmal:.

ya^{c}ni ^{c}andu "mas'uliya" (responsibility) kbira, Hit l^{c}a'ila fiha ddrari b·zzaf.

—kull zaayid b-razqu:

had lᶜibaara Hatta hiya diiniya ᶜand lmsalmin; yaᶜni: kullši min ᶜand llah, ddrari b-zzaf min ᶜand llah, u lflus b-zzaf kadaalik, u ma kayn ᶜlaš ybqaw nnas kayxammu f-hamm zzmaan.

2. as'ila lilmuHaadata: (žawbu b-žumal min 5 aw 6 d-lklmat)

—fayn gadi yduwwaz Rašid lᶜuTla?

—ᶜand min? šmin šhar (qamari) hada?

—aš kaydiru lmsalmin f.had ššhar?

—ᶜlaš Rašid ma kaySomš?

3. katbu risaala l-ši waHad f-Amirika katwaSfu-lu fiha ššhar d-RamDaan (60 aw 70 klma ᶜal l'aqall.)

II. E. as'ila ᶜal ddars lᶜaašir

1. ᶜibaaraat:

—... ma kayxTanaš:

yaᶜni kayži ᶜandna dima, saᶜa-saᶜa.

—... ma kayržaᶜš llora:

yaᶜni kayᶜmal žuhdu, u kaydir "lwažib dyalu" (his duty)

—l'aSdiqa' karaama min llah: (to have friends is a favor from heaven)

—wlidat lHlal kayšabhu l-waldihum: (like father like son)

—lilatu lqadr, aw (laylatu lqadr): (lit. the night of destiny)

kadži lilt 27 f- RamaDaan. u hiya "mdkura" (mentioned) "f- lqor'aan" (in the Koran)

—lli ma ᶜandu diin, ma ᶜandu Hayaat: (no belief, no life)

2. as'ila lilmuHaadata:

—Rašid qal f-lluwwal d-had ddars:

"b-lmunaasaba ....", fina munaasaba?

—ašnu sammaw xat Rašid lli ᶜad xlaqat?

—ᶜlaš qal Rašid: "wlidat lHalal kayšabhu lwaldihum?

--waš katqolu f-Amirika: "like father like son", f· munaasaba bHal hadi? iwa f· šmin munaasaba katqoluha f· Amirika?

--waš ᶜandkum f· Amirika ši yum, aw ši munaasaba katšbah šwiya lilatu lqadr aw RamDaan? aš katsammiwha? fina šhar kadži? fina nhar? fina faSl?

--waqtaš kayži lᶜid SSgir (aw ᶜid lfiTr)?

--hadak ššhar aš kaytsamma (b· ššhur lqamariya)?

3. had ddars fih munaasaba diiniya, u munaasaba ᶜa'iliya, aw "žtimaaᶜiya" (social). katbu risaala katwaSfu fiha lmunaasabaat b· zuž. (70 aw 80 klma ᶜal l'aqall.)

II. F. as'ila ᶜal ddars Hdaš (aw lHdaš)

1. ᶜibaaraat:

--ᶜal l'aqall: (at least)

--balxoSSoS: (especially)

--daba ma bqa mzaaH:

yaᶜni daba xaSSni nxdam ktar min qbal (no more kidding now)

--yla Tuwwalt: (to the most)

--mšgol b...

yaᶜni kayxammam b.zzaf

--ražul baDᶜa:

yaᶜni ma kayᶜraf ma ydir, maši "mTuwwar" (clever)

--ližtihad u nnažaH: (striving and [= for] success

2. ᶜibaaraat madrasiya

--lmadrasa lfilaHiya:

yaᶜni lli kaydarsu fiha "lfilaHa" (agriculture)

--lmadrasa SSinaᶜiya:

yaᶜni lli kaytᶜallmu fiha "SSanᶜa" [professions (hand)] kaytᶜallmu f· had lmadrasa: lmikanik, aw "nnižaara" (woodwork, carpentry ...)

--lmadrasa lHarbiya: (military school)

--lmubaara d· lminaH (aw mubaarat lminaH):

ya^{c}ni ši mtiHan yla nažhu fih TTalaba, kat^{c}Tihum lwizaara "minHa" (scholarship) baš ydarsu dak šši lli bgaw.

3. muraaža^{c}a ^{c}aama (general review)

III. A. as'ila ^{c}al ddars tnaš (aw ttnaš)

1. ^{c}ibaaraat:

--msažžal ismu f. lqaa'ima dyal lmušaggiliin

yа^{c}ni l'iddaara kat^{c}arfu b.lli ^{c}andu lma^{c}mal dyalu, u kayxadmu m^{c}ah nnas b.nnhar aw b.žžam^{c}a.

--min ažlu:

had ^{c}ibaara klasikiya, kaysta^{c}mluha b.žžaf f.lMagrib,

ya^{c}ni: ^{c}la yiddu aw: l^{c}andu

matalan tgol: žit min ažlak, aw: žit ^{c}la yiddak,

aw: žit l^{c}andak, kif. kif.

--b.l^{c}arabiya lfuSHa:

ya^{c}ni b.l^{c}arabiya lklasikiya.

2. raddu balkum, rrisaala lli ktab Rašid l.SaaHib lqiSSa, b.l^{c}arabia lfuSHa; wila kuntu katfahmu l^{c}arabiya lMagribia, gadi džabruha sahla, u tfahmuha bla Su^{c}uba.

matalan:

--qomta biaktara mina lwaažib: ^{c}malti ktar min lwaažib.

--katabta Talabaa liqabuulii : ktabti Talab baš yqabluni..

--fi mubaaraati lminaHi lmadrasiyah: f.lmubaara dial lminah.... .

--šukran laka : barakallahu fik; aw: šukran.

--walaakinna.....biRRafD : walakin lwizaara ma abtatši TTalab.

--walam yabqa lii amalun...ššahaada : u ma bqa li amal gir......... .

--yawmul xamiis.....biHawli llah : nhar lxmiis 'nša' llah...

--muHibbuk : lli kayHabbak.

3. as'ila lilfahm, u lmuHaadata:

--^{c}laš lwizaara ma qablatš TTalaab lli SafaT SaaHib lqiSSa min ažl Rašid?

--^{c}laš Rašid ma qal walu Hatta lši waHad.

--^{c}las Rašid ktab rrissaala b.l^{c}arabiya lfuSHa?

4. ba^{c}D lmulaaHaDaat ližtimaa^{c}iya:

--yla bġiti tktab risaala, aw Talaab l.ši waHad f.lMagrib ma kay^{c}raf la fransawiya wala nagliziya, ymkallak tktab lu b.l^{c}arbiya lMagribiya.

--yla kan Sdiq aw ^{c}andak fih ttiqa lkamla, f.ttaali d.rrisaala klab: muHibbuk, u ktab smiytak min ba^{c}d

--wila kan ši waHad katHtarmu, aw ma kat^{c}arfuš b.žžaf, ktab f.ttaali d.rrisaala: "m^{c}a lHtiraam, u ssalaam", u ma tnsaš smiytak f.ttaali.

--amma f.lluwwal d.rrisaala, ktab: "ila ssiyyid"..., aw: "ila ssiyyida"..., aw: ila l'aanisa...; u matnsaš ttaarix. wila kunti ġadi tktab l.ši Sadiq: ktab f.lluwwal: "ila l'ax (^{c}ali.....)

5. tamriin kitaabi:

a. ktab risaala lxak, katwSaf fiha ^{c}a'ila magribiya taqliidiya

b. ktab risaala l.SaaHib had lqiSSa, katqollu fiha šnu

^{c}ažbak u šnu ma^{c}ažbakš f.Rašid lli huwa "lbaTal" (the hero) d.had lqiSSa.

III. B. as'ila ^{c}al ddars tlaTTas

1. ^{c}ibaaraat:

--ašnu lma^{c}mul:

ya^{c}ni: šnu ymkalli n^{c}mal, waš nqdar n^{c}mal ši Haža walla la.

(what can I do?)

--TaHat u žbarnaha:

ya^{c}ni kunt kanxammam, u žbart fikra mžyana.

u had l^{c}ibaara hiya žžwab dyal: "ašnu lma^{c}mul".

--ustad mulHaq:

ya^{c}ni maši ustad kbir ^{c}andu dduktura, walakin kayqarri imma f."ttanawi" (secondary) wa imma f.lžaami^{c}a (assistant professor)

--farHan-ma-farHan:

ya^{c}ni: marra kayban farHan, u marra la.

--yla sa^{c}aftini:

ya^{c}ni yla bgiti ddir had šši lli kanqollak, raha fikra mzyana.

--xaft lsani ygdarni:

ya^{c}ni xaft nqol ši Haža ma bgitš nqolha.

--bHal lli Tal^{c}at m^{c}ah:

ya^{c}ni: kanDann b.lli fham ši Haža.

2. lilmuHaadata:

--škun huwa ^{c}amm Rašid lHqiqi ? aš kan kaydir min qbal?

--waš Rašid ^{c}andu ttiqa lkamla f.^{c}ammu lHqiqi? ^{c}laš?

--šnu huma l^{c}ibaaraat, aw lžumal lli katbiyyin f.had ddars, b.lli SaaHib lqiSSa, u ^{c}amm Rašid lHqiqi ma ^{c}andhumš ttiqa lkamla "f.ba^{c}Dhum" (in each other)

--^{c}laš SaaHib lqiSSa qal l.lmuršid l^{c}aamm, lazam yxalli Rašid m^{c}a ddrari f.lluwwal?

3. 'inša': ši nhar f.SSif, mšiti l.ši muxayyam f.žžbal, u šufti ddrari "našTin" (in activity) ktab 100 klma katwSaf "nnašaT dyalhum" (their activities)

III. C. as'ila ^{c}al ddars rba^{c}Taš

1. ^{c}ibaaraat:

--SSlat ^{c}al nnbi:

ya^{c}ni: Safi, baraka. hadi ^{c}ibaara diniya

--ila axirih:

hadi ^{c}ibaara klasikya, m^{c}antha: (etc) u ymkan nkatbuha "min daba" l-fuq (from now on): ilxh

2. lilmuHaadata:

--^{c}laš lmuršid l^{c}aamm Tlab gir žuž d.lkisan datay?

--šHal kanu d.nnas f.lxayma? smiyyit lmuršid l^{c}aamm?

--fina ša^{c}a kayxaSS Rašid yrža^c l.lmuxayyam? fayn gadi ytgadda? ^{c}las SaaHib lqiSSa bga yaxud Rašid m^{c}ah b^{c}id mil lmuxayyam?

---waSfu Rašid galis f.lxayma m^{c}a ssi bubkar, u SaaHib lqiSSa:

a) sta^{c}mlu lklam.

b) sta^{c}mlu lHarakat. (the gestures, the mime)/

--fayn žat ifran? šHal b^{c}ida min fas? min Mknas?

1. b.lkilumiter?
2. b.lmile?

MulaaHaDa: kilumiter (km) = $\frac{5}{8}$ mile

Mile (Mi) = $\frac{8}{5}$ km.

--šHal žat 61 km (b.lMi.?)

--šHal f.lkm. min. miter?

--šHal f.lMi. min miter

--ma bin Fas u RrbaaT: 299 km. šHal žat b.lMi.??

3. tamriis "šiFaahi" (oral)

a) laxxSu had ddars f.ba^{c}D lžumal

b) tkallmu ^{c}al lmuxayyamat SSifiya f.Amirika, u biyynu l.farq, "yla kan" (if any) ma binha u bin lmuxayyamat f.lMagrib.

III. D. as'ila ^{c}al ddars xamsTaš:

1. ^{c}ibaaraat:

žuw mumti^c:

--hadi ^{c}ibaara klasikiya kaysta^{c}mluha b.zzaf f.lMagrib, mnay kaykun lHal ma barid ma Sxun, u ššams maši Harra b.zzaf, u ma kayn riiH...ilxh.

--kaydull ^{c}la annak...: ^{c}ibaara klasikiya musta^{c}mala b.zzaf ya^{c}ni kaywarri b.lli nta..... .

--katnqoS min lqima d.....:

ya^{c}ni ma kat^{c}rafši tamaaman lqima d...; ymkan tqolu kadalik: "katšuf f..... b.l^{c}ayn nnaqSa, kif. kif

--ražul faqiir:

ya^{c}ni miskiin, yla ma xdamš ma yakulš; hadi kadalik ^{c}ibaara min l^{c}arabiya lfuSHa.

--gariq f.ttaxmaam:

ya^{c}ni kaxammam b.zzaf b.Hal yla kan gariq f.lbHar.

2. lilmuHaadata.

--ašnu hiya "TTariqa" (the technique, procedure) lli sta^{c}malha SaaHib lqiSSa baš yšuf šnu f.ras Rašid?

--kifaš kan "radd f.fi^{c}l" (the reaction) d.Rašid?

--Rašid daba kayxammam baš ygol l.SaaHib lqiSSa ga^c dak šši lli f.rasu:

a) šnu hiya TTariqa lli gadi ysta^{c}mal?

b) šnu hiya lfikra lli ^{c}andu daba, u ma kanatši ^{c}andu min qbal?

c) šnu kayDhar l.kum f."l^{c}aqliya" (the caracter) d.Rašid?

d) was kayna ši fikra ždida katbiyyin b.lli Rašid Haqiqa ^{c}andu ttiqa lkamla f.SaaHib lqiSSa.

3. 'inša':

hada daba ddars lxamsTaš, u ntuma kaddarsu Hayyat Rašid;
wаš ymkallkum t^{c}allqo ^{c}la had lwald, ši "ta^{c}liig šaxSi"?
(personal comment)
t^{c}awnu b.had "l^{c}anaaSir" (rudiments):
^{c}a'iltu, dirastu, "Sadaqtu" (his relations) m^{c}a SaaHib lqiSSa,
^{c}alaqtu m^{c}a waldih, ^{c}alaqtu m^{c}a ^{c}ammu lHqiqi, ssi Bubkar.....
ilxh.

IV. A.

1. ^{c}ibaaraat

--ma kunt kanfiq Hatta..... f.^{c}ayni:

ya^{c}ni n^{c}ast mzyan, u ma faqt Hatta Tla^c nnhar

--ttlata ma kaynšay:

ya^{c}ni nhar ttlata, ma dart walu

--kanqra kalma min fuq u kalma min taHt

ya^{c}ni kanqra b.zzarba bas na^{c}raf šnu f.rrisala kullha, f.lHin

--SSan^{c}a lli f.yiddu:

ya^{c}ni lxadma lli kay^{c}raf

ymkan tqol, matalan:

dak rražul mskin ma ^{c}andu "^{c}ilm" (science, knowledge)

f.rasu, ma ^{c}andu San^{c}a f.yiddu;

ya^{c}ni ma kay^{c}raf ydir Hatta Haza

--kaybqaw qaSSaarin f.....:

ya^{c}ni qbal ma yna^{c}su, kaybqaw galsin kayhadru, aw kayšarbu atay, aw kaysam^{c}u rradyu...ilxh.

--kayzid min yiddu

ya^{c}ni kayzid ytšakka min hamm zzman; ymkan tqol matalan: had lwald maši mzyan, ana kanqollu yskut, u huwa kayzid min yiddu; ya^{c}ni ana kanqollu yskut, u huwa kayzid yhdar ktar, u ktar.

--u min naHiya oxra

hadi ^{c}ibaara klasikiya, m^{c}antha: (on the other hand).

u ymkan tsta^{c}mal kadalik:

"u min žiha oxra", kif. kif.

--ma kay^{c}arfuš y^{c}išu:

ya^{c}ni lHayat dyalhum maši mnaDDma;

--ma xaSSu xir:

ya^{c}ni ^{c}andu kullši, kif nnas kullhum.

--kayžiblu llah (fiha) ttisiir:

ya^{c}ni kayrbaH mnayn kaybi^c.....

ymkan tqol matalan:

"lyum žab llah ttisir ktar min lbariH"

ya^{c}ni rbaHt lflus ktar min lbariH

--kaydir yiddu f.yidd...:

ya^{c}ni, kaymši huwa u.....

ymkan tqol matalan:

"nhar lHadd, kandir yiddi f.yidd mrati, u kanmšiw l.ssinima"

ya^{c}ni, kanmšiw gir Hna b.zuž

2. musTalaHaat (usages)

Haddi wSalt: kif wSalt, mnayn wSalt...

duwwart ssarut f...: Hallit bab DDar b.ssarut

galbatni DDaHka: bdit kanDHak bla ma nxammam...

ražul mqaTTa^c: mskiin b.zzaaf, ma ^{c}andu walu

3. lilmuHaadata:

--kifaš wSaf SaaHib lqiSSa rrisaala lli SafaT lu Rašid ^{c}las?

--šnu huwa lfarq ma bin had rrisaala, u luxra lli ktab Rašid f.SSafHa l'axira d.lyumiyya dyalu? (šuf III. A)

a. f.l'uslub (in the style)

b. f.lma^{c}na

c. f.lmaqSuud (in the purpose)

d. f.lluga (in the language, the tone)

--"qarnu"(compare) rrisalat b.zuž, u qolu,kifaš kan Rašid kayfakkar f.rrisaala lluwla, u kifaš kan kayfakkar f.rrisaala ttaniya, u ^{c}laš.

IV. B.

1. musta^{c}malaat: musTalaHat (usages)

--dayr f.^{c}tiqadi

--duwwart ttilifun

--ma saq...xbar

--waš za^{c}ma yla ma...ma...

--ma katkun illa.....

--faža...ha ^{c}liya.

--dar f...u...

--madd...yidd...l.žib.....

--žma^c...b.lwaqfa.

daq...^{c}la bad DDar.

note the usage of the present instead of the past, in:... kanžbar ssi ^{c}omar, i.e. žbar ssi ^{c}omar...; this usage is current when the narrator is supporting more than one action which took place in the past, successively. The conditional can also be used in this case without changing the meaning; see further:

"gir šafuni.....nsma^c"

2. lilmuHaadata

šnu huwa ddur lli kayl^{c}ab SaHib lqiSSa f.had ddars?

a.) "b.nnisba-l (regarding) bban Rašid?

b.) b.nnisba-l Rašid "b.nafsu" (himself)?

--šnu huwa "ššu^{c}ur" (the feeling) d.yyimman Rašid, b.nnisba-l.SaaHib lqiSSa?

--šmin dur la^{c}bat yimman Rašid f.had ddars?

--šnu huwa ššu^{c}ur d.bban Rašid b.nnisba-l.waldu?

--^{c}las SaaHib lqiSSa mša f.Halu dgya, u ma bqaš Hatta yqra bban Rašid rrisaala d.waldu?

3. "lilmunaaqaša" (for discussion)

--"b.šmin mužib" (according to what principal),Hasab l^{c}aada f.lMagrib, SaaHib lqiSSa "kaydxol f.ššu'uun" (interfers in the affairs of...) d.Rašid u l^{c}a'ila dyalu?

--"naqšu" (discuss) had lmas'ala, u "qarnuha" (compare it with) m^{c}a l^{c}aada f.lwilaayat lmuttaHiaa l'Amariikiya, u ^{c}Tiwi ba^{c}D l'amtila min l^{c}aada f.Amirika

--'insa'

katbu risaala l.Hbabkum f.Amiraka, katbiynu fiha lfarq lli ban l.kum ma bin lmužta ma^c lMagribi, u lmužtama^c l'Amiriki (ymkan l.kum taxdu ma^{c}lumat min žamii^c ddurus lfayta.)

IV. C.

1. ^{c}ibaaraat:

--la xbar la atar.

--maši Swab

--aranna daba

--nSaffiw lHsaab

--^{c}andi gadda f.yiddi

--ssarsaar Drab

2. lilmuHaadata:

--^{c}laš SaaHib lqiSSa bga yšuf ssi ^{c}omar qbal ma yži waldu Rašiid min lmuxayyam?

--šnu huwa lfarq ma bin lmadrasa lHarbiya d.Maknas, u lmadrasa lHarbiya d.DDar lbiDa?

--t^{c}allmu had lmufradaat lHarbiya, u sta^{c}mluha f.žumal:

žundi (aw: ^{c}aSkri)

mulaazim (aw: liuTna)

qabTaan

comandar

bakbaaši (aw: coloniil)

žiniraal

fariiq

lžayš (aw: lqowwa lmusallaHa)

lmušaat

lfursaan

lbaHriya (lquwwa...)

lquwwa lžuwwiya

lmadfa^{c}iya

lmusaddas (aw: lfardi)

lbunduqiya (aw: lmkuHla)

rraššaaša

lmadfa^{c}

ssaaruux (pl: ssawaarix)

lqunbula (pl: lqannabil)

--f.lMagrib, šnu huwa nhar rraaHa l'usbuu^{c}i ddiini?

u šnu huwa nhar rraaHa l'idaari?

--smiyit lxaddama d.SaaHib lqiSSa?

šHal min marra kadži f.l'usbuu^{c}?

šmin nhar kadži? fina waqt

aš kaddir mnayn kadži

aš darat b.lmunaasaba d.zziyaara d.ssi^{c}omar

l.Dar SaaHib lqiSSa?

--^{c}laš ssi ^{c}omar Hatta huwa faDDal yži ^{c}and SaaHib lqiSSa

l.Daru, "f.^{c}awT mma" (instead of) ystad^{c}ih l^{c}andu, bHal

l^{c}aada? (naqšu had lfikra Hasab l^{c}aada ttaqliidiya f.lMagrib)

3. munaaqaša:

naqšu had "ttaSriiHaat" (statements)

--bban Rašiid ražul dki, u kayHabb waldu.

--SaaHib lqiSSa ražul muxliS, u kayHabb Rašiid bHal waldu.

4. 'inša'

katbu, katwaSfu šnu kaddiir lxaddama dyalkum, milli kadži,

Hatta katsali, u tmši f.Halha

IV. D.

1. ᶜibaaraat

--ana gir raaxi wdni

--SaHbi raaxi ᶜliya

--qfaz f.maHallu

--saabiH f.lxayaal

--mustaᶜidd nᶜTi ddamm u llHam

--nta mul dda, nta mul ddwa

--lkifaya HaSla

--amrun sahlun (ᶜibaara klasikiya)

--nSaffiw lmasa'il f.žuww ᶜaa'ili

--ma yqdarš yzid ᶜliya ttania

--kulši f.lgaaya

2. lilmuHaadata

--šnu huwa lli sahhal lmuHaadata ma bin SaaHib lqiSSa u DDif dyalu?

--waš kayn f.ttilivizyun ᶜandkum f.'Amirika ši barnaamaž bHal "qabla limtiHaan, aw kayšbah lu šwiyya? l.škatsammiwah? fina "silsila" (channel) katšufuh?

--šnu hiya lᶜibaaraat lli staᶜmalha ssi ᶜomar f.had ddars, u lli katbiyyin b.lli had rražul kayᶜtaraf b.lgalaT dyalu?

--waš SaaHib lqiSSa staᶜmal klam lTif, aw klam qaSaH mᶜa ssi ᶜomar?:

a. dakru lᶜibaarat lli katban lkum lTifa

b. dakru lᶜibaaraat lli katban lkum qaSHa

3. naqšu had l fikrat b.zuž:

    1. had lqiSSa d.Hayaat Rašid ma ymkan tkun gir f.lMagrib!?
    2. had lqiSSa ymkan tkun f.kull blad, u Hatta f.lwilaayat lMuttaHida l'Amariikiya.

4. a) laxxSu had lqiSSa d.Hayaat Rašid f.'inša' maši Twil walakin kaybiyyin "l'afkar rra'iisiya" (the main ideas) kullha

    b) waSfu bban Rašid f.lluwwal u f.ttaali d.lqiSSa

    c) Rašid gadi yktab risaala l.SaaHib lqiSSa, kayšukru fiha ^{c}la dak šši lli ^{c}mal min ažlu, u min ažl ^{c}a'iltu

Pre-drill Translation

Text I. A.

--I've heard that Rachid was successful in the baccalaureate this year.

--Yes, indeed, his success made him and his father very happy.

--What is he going to do now?

--I was told he is going to register in the school of education and become a teacher.

--That's not bad. How old is he now?

--He is exactly eighteen.

--A resourceful boy, and intelligent too.

--[There's] no doubt [of that].

--I've know him since he was born; it seems to me a very short time ago.

Text I. B.

--Only a short time ago his father and I were bachelors together, we used to travel with each other..., M. Omar is a good man. He hasn't changed a bit since we were small children.

--He comes from a good family, no doubt.

--His wife, too; she is a lady, and not all that old.

--Whose daughter is she?

--You know her father, IHaj Mohammad al Bard^{c}i.

--Of course, before she was married, she went to school at Eshaab.

--She only studied for a short time and can hardly write.

--Just the same, well, women didn't use to get [a very] high education then. See you later, I must go now to meet M. Omar at the cafe.

--See you later.

Text I. C.

--Hello M. Omar...Oh! hello doctor, welcome back, when did you return from the U.S.A.?

--God deep you; well, it is almost seven months now.

--We missed you, honestly. As usual, M. Omar? And you doctor, what do you want to drink?

--Mint tea, without sugar.

--Here you are, sir.

--This man has been working here such a long time.

--Even before my son Rachid was born.

--He was already working here. When we were both bachelors.

--... We are expecting you for dinner. Doctor, you should be there ('it is necessary') before nine.

Text I. D.

--Uncle, I have to talk with you before you leave.

--Let's do it now.

--No, before you go, I'll see you in my room.

--All right.

--... Here, uncle read this and deep it between us. Dad and mom shouldn't know anything [about it]. All right?

--All right... (to himself) I wonder what is in this envelope.

--Good-bye now, uncle.

--See you, son. (to himself) What an envelope, a very heavy one! What is the secret... I don't feel like opening it now; I'd rather go to sleep.

Congratulations, (my son) Rachid. You see, he who studies hard does succeed. I suppose your parents are very happy.....

--No doubt... Uncle, do you have any comment on my message?

--Well, I did open the envelope to see what was inside, but...

--That is fine. I must go now, my father needs me.

Text I. E.

--What are you going to do this summer?

--I'm going to take only one week vacation and I'll spend it in Lfrane. As for the three remaining weeks, I'll save them until next year when I'm going to Europe.

--That's a good idea. However, I would suggest that we spend a week together in Sale, or Mahdiya or else in al Jadida.

--I'm afraid that's not possible. Honestly the coast doesn't suit me. I feel unconfortable and idle there. I don't eat well or sleep well. The only place for me is the mountains.

--I agree; then let's spend a week together in Ifrane where we can visit the school camps nearby at Ban Smim and Ras el Ma. Many children I know are camping there, both boys and girls.

--My friend's son, Rachid, is there, too, at Ban Smin. He has already spent almost three weeks there. I saw him last Sunday, I mean Sunday before last.

--I'm all for it ('agreed'), doctor, let's the two of us go see him again. We'll meet here again as usual, to agree on a schedule for our trip.

--Excuse me now ('I must excuse myself'). I am invited to my friend's tomorrow.

--I'll call you later.

Text II. A.

He: R's father

She: R's mother

Visitor: Doctor

She: Welcome (to this man)! I haven't seen you for a long time!

He: Well, ma'am, as you know, Rachid isn't here. Is there anyone else here who could be the reason for your call (force to come to see us)?

Visitor: Yes, indeed ('on the contrary'). You mean more to me than Rachid.

She: Honestly, doctor, we and our children consider you as one of us. As for Rachid, that's a different matter. I think he loves you as much as his [own] father if not a bit more.

He: As the children [love], so the parents [love]. We can't live without the doctor...

(after dinner)

Visitor: I must go now. I need some rest; I feel tired.

He: Yes sir, you work so hard in your profession. God be with ('help') you. But don't stay away long without seeing us. We hate to disturb you with telephone calls again and again, so don't stay away from us.

Children: Come (here) every day!

Visitor: (laughing) God willing, M. Omar, take care!

Text II. A. (cont)

He: A great man!

She: It is education, as we say. Rachid is learning from Dr. ...
I am happy that my son knows such good people.

He: I am happy that my wife sees that everything bad is in her own husband. [not in other men]!

She: God is just.

Text II B.

Mina: Maid

She: Something is bothering Dr. ... He's always thinking.

He: That is the kind of people who do not belong in our world.

She: That is true but, no! I think Rachid has told him something that he did not want to tell us. Do you remember one time when he asked him not to leave before he talked to him?

He: Woman, you always have strange ideas. All Rachid did the other day was talk with his uncle about his studies, as usual.

She: What do I know? What about that envelope he had when he came out of Rachid's room? What was in it?

He: That's what I said, madam. It is a matter of books. Your son is bothering Dr. ... because he knows he can ask him to do anything for him.

She: Aren't we his parents? If there is anything the matter with our son, we must know it.

He: There is nothing the matter with him. You are the one who is making up things to worry about. Rachid has his room and board; he can go to school; what else he want? (he goes to bed and she stays in the living room with the children, watching TV).

she: Put some water to boil, and let's make some tea, Mina. And you, children keep quiet. If you make any noise I'll send you to bed right now.

Children: Yes, mother, we'll be quiet so we can ('to') watch TV.

Text II. B. (cont)

Little girl:	Let me alone or I'll tell mother.
Little boy:	Ssh! mother can hear us.
Mother:	Here we go.....
Children:	Oh! mother, no no.....

Text II. C.

--Mother, do you know what was in the envelope which Rachid gave to uncle the other day?

--It was a book or something ('what do I know?'). Why do you ask?

--Because Rachid didn't give it to dad. Maybe he's afraid of him.

--Why should he be afraid? Is your dad a monster who eats people?

--I don't know, mother, but sometimes Rachid deeps crying at night and he wouldn't tell us why.

--Yes! and he writes in a big note book. He keeps it locked in the drawer, the key of which is in his pocket.

--Don't tell your father. If you do, I'll kill you.

--I won't mother, I'm afraid of him.

--Go to bed now, it's ten. (to the maid) put them in bed, Mina, and turn the light off. You may come back and watch TV with me.

--You know madam, M. Rachid stays up very late, writing, and from time to time he goes to the yard and keeps crying in the dark.

--Why haven't you ever told me?

--Madam, M. Rachid ordered me not to tell you and he warned me that he might leave this house forever if I did tell you.

--I know that my son understands everything and keeps it for himself. Let's go to sleep, Mina.

--Good night, madam.

--Mina, serve breadfast before M. Omar leaves in the morning. I am going to stay in bed late. I don't want the children to disturb me. When they have eaten breadfast, send them out to play. I won't get up before ten or eleven.

Text II. D.

She: Guess what, M. Omar; my neighbor told me that she and her husband went to see their son at the camp on Friday. You know their son's in the camp too. He is in Azran, not at Ban Smim with Rachid.

He: That's fine. Why did they go? Their son is not going to stay there forever. He'll be back soon. Some people don't seem to have anything serious to do.

She: Her husband doesn't work on Friday, so they went to visit their son. It's a nice drive.

He: Maybe you want us to drive to the camp, too?

She: Please, Rachid will be happy and proud of us. Is there anything to ('can') stop ('bother') us? The children will stay with Mina just as usual.

Children: We want to go with you. Please, mother!

He: We're not going anywhere. Have we gone out the door?

She: Oh! their father hasn't agreed yet! I wonder what there is ('is good') for you to see at the camp. When you grow older, in a year or two, we shall let you go there, just like your older brother.

Children: We just want to see what a camp looks like.

She: Heavens! you want to be with us everywhere.

He: (to the children) Nobody is going. Your brother is there with his comrades. My own brother Boubker is supervising the whole camp. Why should we go, then?

Text II. D. (cont)

She: Well, now you have saved some money, M. Omar. Why don't you take five or ten days off so we can go visit with.....in Kenitra, just the two of us.

He: You said it (now). We haven't visited with them in about a month.

Text II. E.

--Rachid, Rachid, the supervisor wants to see you. You have a visitor.

--It may be my father. Is he alone?

--He was driving. His car is parked at a distance from the director's tent. There might be somebody with him. I don't know.

--It could be my mother and younger brothers, but I don't think so.

--Go and see. You never know.

--Is it a black car?

--No, red. Bright and big.

--That's my uncle, I mean Dr. ...

--Dr. ...? Your uncle? I thought your uncle was M. Boubker, the supervisor. Isn't that so?

--That's none of your business. I know the visitor now. Would you watch the cooking, Hasan, and make sure it doesn't burn.

--Don't worry, get going, if the visitor is Dr. ... You'll tell me. You mean he is a M.D.?

--That's none of your business, Hasan.

--Well...! my uncle, Dr. ...; there is your (real) uncle under the tent, he is only a teacher by the name of M. Boubker. (Boy) if you are a bluffer, Rachid!

--You're right. If you would only mind your own business.

--It was a joke, Rachid. Do you mind?

--Hasan, you talk too much!

--Get going, your uncle and Dr. ..., Dr. ... and M. Boubker, M. Boubker, your uncle and the supervisor of the camp as well are waiting for you.*

Text II. E. (cont. - 1)

--You're such a big joke, Hasan. You're great...! Watch the stove.

--O.K. my uncle Dr. ..., enh I mean M. Rachid.

Note: *Again he is making fun of Rachid.

Text II. F.

--Who is in charge of the cooking?

--Hasan and I, sir.

--Tell Hasan to make some tea, only two cups. Then come back here.

--All right, uncle, yes, sir.

Visitor: Well Rachid, you look well! Are you happy? What is cooking for lunch? Do you climb the mountains? Are you getting good grades for your activities?

--Go and give Hasan a hand in the kitchen now. I'll send for you again.

Visitor: ..... Only four days ago I was visiting with your brother M. Omar. We had dinner together, and ('but') he told me that you are heading this camp. (here).

--I had made al Jadida my first choice then Safi, Taghzout, Azrou..., I put Ban Smim at the end of the list, but it came first!

--But your brother M. Omar knew you were here.

--Of course. But you know the kind. He wouldn't care. This is not his world.

--May I ask you to let Rachid be my guest for lunch here at Ifrane? I'll drive him back any time you wish.

Text II. F. (cont. - 2)

--That's fine, but tell me first [what it is all about].

--There is nothing I can tell you. You may find out the truth on your own ('by your own means').

--That makes sense. If you will, Dr. ..., Rachid must be here before two o'clock. We have our general meeting to read the weekly report.

--You can count on me.

--(calling) Where is Rachid? Tell him to change his clothes; he is going to Ifrane with Dr. .....

Text III. A. En route to Ifran

Doctor: It's a beautiful day! Look, the sky is so clear, and it is not so very hot./ Say! Rashid, why aren't you saying anything? ('why are you just silent')?

Rashid: Uncle, I don't know what to say (to you)./ Did you say anything to Uncle Bubker? Why didn't you want me to stay with you when you were talking? What did you tell my parents ('my father and mother')?

Doctor: We had dinner together the night before I came here ('to the camp'). We were talking about things that are none of your concern./ When we were talking, si Bubker and I, we only referred to matters that are of greater concern to us than to you or to anyone else.

Rashid: You're sure you haven't told Uncle Bubker or ...

Doctor: Don't interrupt me, (my) son Rashid, let me finish my speech first. I want you to know ('I told you') that I have some observations about you ('I want to make to you now'). What you wrote in your diary [was a] good idea, but you describe your father, si Omar, as [if he were] a (man) stranger whose assistance is unwelcome to you ('whom you scorn to have meet your needs and necessities') or else as [if he were] a needy [man] with no income to meet your and his family's needs./ Aren't you becoming a man who always lives in his imagination and daydreams ('matters easy to undo')? I wonder if I should understand that you believe your father to be a man without importance.

Rashid:	Please ('God keep you'), Uncle, I understand; I cannot talk with you now, but I shall write you a letter. You'll get it in two days. Then you shall be able to pass judgment on me and on my father. I shall explain everything to you. I want my father to know the truth, too.
Doctor:	(So) eat now; don't stay hungry ('with hunger').
Rashid:	/I've had/ enough, Uncle. It's time to go ('this is the time, let's go') back to the camp, so I can attend the general weekly meeting.

Text III. B.

Advisor: Rashid, change your clothes quickly and join me ('come to me') at the headquarters tent.

Rashid: Yes, sir ('professor'). I had to do the dishes with Hassan, sir.

Advisor: I ordered Najib to help him today./ Tomorrow starts the week Najib will be in the kitchen. You [will] have to keep those on duty to make up for your absence today. Did you hear [me]?

Rashid: Yes, sir.

Advisor: All right! Come to me right away before the general meeting [starts]. .... Rashid, the doctor is very satisfied with you, and so am I. What you need now is to have self-confidence and hope in the future .... Listen to me carefully. You've now gotten the primary school diploma ('the primary certificate'), you will go on to ('mount') secondary [school]. That is good./ And you see, I myself, your uncle, your father's brother, I started my life as a country instructor, and since then, I [have been] climbing up the ladder ('in the grades') to become a college professor./ And [look], the doctor himself, this friend of ours, you remember ('isn't it true that') he only graduated from secondary school ('he left after the baccalaureate only'). See [now] what he has achieved just by himself ('by his own efforts'), no one helping him. I want you, Rashid, to take [him as] an example and to be of good will.

Rashid: Yes, sir; I [do] have good will, and I know that [a good] future must be worked for ('[good] future doesn't come to people, the person goes to the [good] future')/ Also, I have made my decision.

Text III. B. (cont.)

Advisor: Thank you, son./ Then, your duty this week is to write about your ambitions in the future, agreed?

Rashid: All right, sir./ That is what I was going to do.

Advisor: O well, it doesn't matter now./ Go [and] ring the bell for the meeting so that the children gather in the ground. I'll be joining you soon./ Rachid, ...

Rashid: Yes, sir.

Advisor: Go see if those on duty at the kitchen have tea ready.

Rashid: Yes, sir.

Advisor: O.K., hurry up (you people).

Text III. C.

on the meeting ground

General Advisor: All right! (The camp song. The children sing. One of them plays the lute.) Every patrol chief ([six boy-scouts under one older and more experienced boy]) has submitted his weekly report to me except the lion patrol. Why?

One of the boys: The lions' chief, sir, has been in the hospital for two days.

General Advisor: I know. However, you know that when the chief is absent, his second [i.e., lieutenant] substitutes for him./ Who is the lions' second?

Boy: Here, sir! / My report will be ready before dinner [time].

General Advisor: You will be reported tardy. Since this is your first mistake, there will be no [further] punishment./ But be careful.

Boy: Thank you, sir./ I shall always do my duty.

General Advisor: The second point deals with the activities, the cleanliness and the discipline ('order'). I congratulate the patrol which won the camp's prize this week. I congratulate all of [you] boy scouts, and particularly the winners, that is to say ('which is') the "Cock's Patrol". (All present applaud, and a boy imitates the cock, and all laugh)./ The winning patrol will go this week, the boy scouts and their chief, to glide, here at the Ifran airport, tomorrow at 9:30. The third point, the campfire will be next week. Each patrol will have to perform games, dances and songs. You will have two hours every day to rehearse, as of tomorrow./ You can read the schedule, Text III. C. (cont.)

it's on the [bulletin] board. Any questions?/ Take turns ('in turn'); raise your hand first.

Boy: Are there going to be any excursions in the forest this week?

General Advisor: You can read everything on the weekly schedule.

Boy: Sir, when can we go to see the chief of the "Cocks"?

General Advisor: He'll be out [of the hospital] tonight. He's completely recovered./ Now (let's go) let's have the camp's song once again, and [now] everybody to his work./ Scouts forever!

Scouts: (all scouts) Ready!

General Advisor: The meeting is over.

Text III. D.

Hassan: Rachid, where did you go with that man in the red car ('you and that man possessor of car')?/ (Oh!) I've only seen two other cars like it in the whole city of Fez. Is it true that he is a doctor? Is he really your uncle? (Please) tell me the truth!

Rachid: Yes, he's a doctor, but [he's] not my uncle. I just call him uncle./ - Hassan, I'll be staying late tonight writing a very important letter. Please let me borrow your flashlight.

Hassan: Where is yours? Mine needs [new] batteries. It's very weak ('it only lights around itself').

Rachid: That doesn't matter. Mine was taken by the night guard. He caught me when I was hiding it under the blanket and writing. He took it away.

Hassan: Maybe you want him to confiscate mine, too! No, sir! ...

Rachid: I've asked him permission to stay up until 10:30, and he agreed.

Hassan: Well, don't use my batteries [all] up at once. I don't have the money to buy new ones.

Rachid: My word of honor: no longer than a half hour!

Hassan: If you can make them last a whole half hour, you'll be very happy! I'll give it to you after dinner. What kind of letter are you going to write tonight? Can't you write it during the day?

Rachid: I don't have the time during the day. I have to finish something this evening./ Hassan, do you have a thirty-franc stamp?

Hassan: I have two left.

Rachid: May I buy one [of them] ('Sell one to me')?

Text III. D. (cont.)

Hassan: Then I'll have the money to buy new batteries (for my flashlight)./ Heh! it's 5:45. Put a big piece of wood on the fire. I'm afraid dinner won't be cooked today!

Rashid: It's already cooked. What else do you want? tt

Hassan: [Can't you] see, there's too much sauce in the pot.

Rashid: Well, you [are the one who] put in a lot of water and too much oil.

Hassan: Let's take some of it out with the ladle and throw it away ('on the ground').

Rashid: What a [funny] cook you are!

Text IV. A. [the doctor] on the phone with Mr. Omar.

Doctor: Hello, hello, Mr. Omar, this is ...

Omar: Hello, doctor. It's been a long time! It's really a shame. Did we do anything wrong? There is nothing that we can remember ...

Doctor: Not at all, Mr. Omar. Well, you know ...

Omar: Believe me, my wife and the children don't ask questions about their brother Rashid whom they haven't seen for such a long time, but they keep saying, 'Why doesn't uncle come to see us any more?' .../ Were you out of town, Mr. So-and-so?

Doctor: No, except on Sundays when I would drive a few miles out of town ('in the vicinity').

Omar: Actually, I called you on Sunday, because you had not been around, but I got no answer.

Doctor: How is business, Mr. Omar?

Omar: Not so bad, thank God.

Doctor: How is the baby girl, Amal? Are the children in good health? They are ('this is') a favor from God!

Omar: Well, you are not accustomed to inquire about us from a distance, as a stranger (to us), so to speak./ Our ('that') home is your home, as always; (and) you know how we feel about you.

Doctor: There is no doubt [about that], Mr. Omar.

Omar: Well, it's been almost fifteen days since we've been together. We shall be expecting you at 7:00 o'clock this evening.

Doctor: God willing./ Say, Mr. Omar, don't you miss the young man [Rashid]?

Text IV. A. (cont.)

Omar: You know how it is ('the whole truth'). We don't have a minute's rest ('we cannot enjoy a little while to rest'). Little Amal acts as though she were dying ('gives us signs of death') every day. She refuses her mother's milk and the (feeding) bottle as well. She keeps crying ...

Doctor: Take her to the doctor, [all] children need medical care.

Omar: We have nobody to take her to the doctor.

Doctor: Can't her mother [do it] if you can't afford a home call? Dr. Bahluli visits with you quite often; he is a good friend of yours ('he loves you so much'), and he is fond of your children, so ...? !

Omar: Well, God will provide. Life is all suffering. We are expecting you this evening.

Text IV. B.

The doctor, thinking to himself:

I'm beginning to see in what Mr. Omar says the things Rashid wrote me in his letter.... He [Omar] never complained to me or acted in the way Rashid wrote about. Rashid is right. When I myself was a boy, I used to observe that my father had two personalities--in the street, with people, he would always laugh and praise God and tell me 'son, go home, do your lessons and be a good student.'/ I was also clever. When I needed money, shoes or clothes, I would tell him [so] in the street when he was with his friends, and I found him happy [to have me do so]./ Yes! And at home, when my father would come, I wouldn't move or say anything ('would watch my arms, legs and tongue')./ Yes. It seems just yesterday, just like a dream! / I think that Rashid is going through the same experiences I went through fifteen or sixteen years ago. But I'm not worried about him. He knows what's best for him ('his own interest'). However, I don't think I should hand over this letter I have in my pocket in person ('from hand to hand') to his father. He might be hurt or something. Let me read that letter again and see what Rashid means. (He reads the letter that Rashid sent him from the camp.) ... Oh, he does say 'I have no objection should you want to show it to father', so I'm going to hand this letter over to Mr. Omar this evening after dinner at his house.

(The telephone rings)

Text IV. B. (cont.)

Hello! Who's this? Oh, Mr. Omar, I was just thinking of you ... No. That's right, I'll be with you at seven ... Oh, all right, that's a good idea, too. I'll pick you up where you work, and we'll go together. Or shall we meet at our usual cafe at 6:30? That's a good suggestion ('that too is an opinion'). You'll find me there from six on. See you! /

(He thinks to himself)

Poor Mr. Omar, a very good man, straightforward, though not all that intelligent! ... He hasn't had anyone to advise him. The true situation ('truth') will be clear to me after I give him this letter. Rashid has asked me to be an intermediary between him and his father.

Text IV. C.

The doctor is getting ready to welcome Mr. Omar. [He is giving orders to his maid Kanza]

Doctor: Kanza, I'm going to ask a favor of you today ('I'm going to bother you').

Kanza: No [bother at all], sir. I'll do anything you want, sir.

Doctor: Thank you; [It's] just [that] today a friend of mine is having dinner with me here. Can you come back around 4:00 p.m. to cook for us?

Kanza: With pleasure, sir. Everything (you want) will be ready.

Doctor: There is some meat in the refrigerator. Cook it the Moroccan way, with vegetables and sauce.

Kanza: I'll also make some salad for you, sir, with green peppers and tomatoes.

Doctor: Very good, thanks. Also, this person doesn't like soup mix from the bag, or canned soup, either. Make some soup, about three or four bowls with lentils, peas and cut [meat].

Kanza: Better, sir, I'll make [some of] our light soup with noodles and potatoes. It'll be light.

Doctor: As you wish, Kanza.

Kanza: All right, sir. Don't worry; everything will be as you wish./ Do you want to use the silverware, sir?

Doctor: No, no, no! We are going to use our fingers as [traditional] people do. You'll be waiting on us if you don't mind staying. Then as soon as we have finished, you can go.

Kanza: My pleasure, sir. I'll be back at four o'clock.

Text IV. C. (cont.)

Doctor: Here. [(he gives her money)], bring back (in your hands) a kilo of apples and one of bananas; (see) if there is no Ulmes [(a mineral water)] in the refrigerator; then bring two bottles.

Kanza: There is still one and a half bottles [left].

Doctor: All right, bring one bottle of Ulmes and one big bottle of Coca-Cola./ Is anybody staying with your children?

Kanza: I'll leave them with my mother, and I'll go after them when I'm finished. Don't worry, sir.

Doctor: I'll pay you five more DH's over your [usual] salary for the day. Also, beginning next Monday your salary will be raised by one DH; and I want you to come three times a week instead of two. Can you come on Mondays, Wednesdays and Fridays?

Kanza: God keep you, sir. Yes, I will come without saying.

Doctor: Well, you [should] go now [so as] to be back at 4:00.

Text IV. D.

Rashid and his father at the doctor's [the next day]

Doctor: Yesterday your father and I were watching that TV program you like, Rashid.

Rashid: Oh, yes, "Before the Exam" [you mean]. Some of the questions they ask (in it) are very important. However, sometimes the students do not show a real knowledge of the subject matter.

Omar: My son, I'm looking forward to the day when you, too, will be answering those questions, while the whole family will be watching you at home.

(Rashid glanced at the doctor before answering his father.)

Doctor: You know, Rashid, there are no more secrets. Your father knows everything, and the three of us are here to settle the whole question [once and] for all. Embrace your father and tell him whatever remains on your heart, and ...

(Rashid embraces his father).

Doctor: Mr. Omar, tell Rashid what we talked about last night.

Omar: My son, Rashid, I want you to surpass all those of your age. What's past is past ('the past is dead'). The reasons for your past complaints have been buried (under the earth). From now on, my son, you will be the head of the family ('house-owner'). Whatever you need to continue your studies, you'll get ('is available'); there will be no more worries to bother you (in the house where you shall be).

Rashid: Worries, Dad, never enter a house if they are not looked for. They never get into a heart that does not accept them. Dad, you must put some order in your life ...

Text IV. D. (cont.)

Omar: You are right, my son. Sometimes I myself was able to realize that I was wrong, but nobody would correct me ('make me aware of it'). Now I have my son **Rashid** who can tell what is good and what is bad ('his interests') for him and his family.

(to Dr. ...): You see, I keep telling you to marry and have (your) children, so they can advise you ('because children always make their parents know') .... (the Dr. ... laughing).

Rashid: No, Dad, uncle needs no one to advise him. He can take care of himself, because he has a motto that goes:

> "He who does not travel, does not get to know what people really are ('the truth of men')."